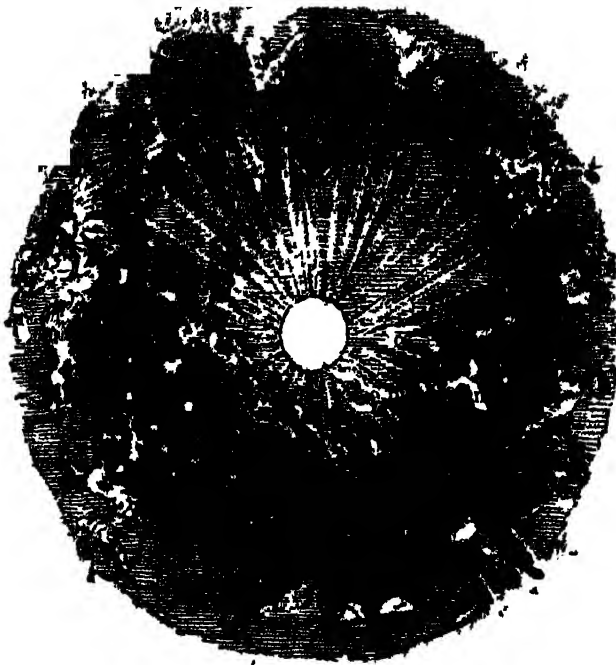




**FREEMASON'S
QUARTERLY ADVERTISER.**



Nº III.

OCTOBER 1, 1834.

FREEMASON'S QUARTERLY ADVERTISER.

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N.B. None are genuine except stamped with the words "*Read's Patent.*"

PORTABLE WATER CLOSETS.

CAUTION.—**ROBERT WISS** (late **HAWKINS and Co.**) respectfully acquaints his Friends and the Public in general, that the Manufactory for the **PATENT PORTABLE WATER CLOSETS** is removed from Fleet-street to 38, Charing Cross.—**R. W.** also begs to introduce to the notice of the Public a water closet for fixing on a new construction, requiring no cistern above, the whole apparatus being enclosed in the space occupied by the Seat. These are peculiarly adapted for the Country and Exportation, easily fixed, and at half the usual expense.—In consequence of the numerous attempts to imitate, but of a more complicated construction, **R. W.** requests those intending to purchase the original and much-approved "**Patent Self-acting Portable Water Closets,**" to observe, that they are manufactured and sold, only at 38, Charing Cross, near the Admiralty. Water Closets and Plumbers' Work of every description fixed in Town or Country, at reduced prices.

Some Advertisements came too late for insertion in the present Number.

* * The Parliamentary Analysis is unavoidably delayed until our next, for want of room.

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WE are informed that the Freemason's Calendar and Pocket Book is in the press, and that some improvements are contemplated. The stamp duty, being repealed on the almanacks, the price will, of course, be reduced ; and we trust that the Editor will excuse our expressing a hope that the forthcoming number will partake somewhat of the character of a Masonic Annual, and that its general execution will be improved. As far back as the year 1781, the COMMITTEE, *who had then the management of the Calendar*, publicly requested any Brother to furnish them with articles, either Masonic or general, that could make it more useful or entertaining, and stated that the Grand Secretary would pay due attention to contributions. This suggestion may apply equally well at the present time.

THE present number of the Freemason's Quarterly Review will, for the sake of regularity, complete the first volume. It is more seemly to end a matter with the current year, and to commence a new one with a second volume, under improved auspices and with renewed vigour. So that if our labours be productive, and they should prove so, for there is a most abundant vineyard, we shall hope to continue them long ere we make our valedictory address ; this, however, rests not with ourselves but with the Fraternity.

An Index for the first volume will be given with No. 4.

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1834 THE



FREEMASON'S QUARTERLY REVIEW.

OCTOBER 1, 1834.

ON THE APPROACHING ELECTION TO THE MASONIC CHAIRS.

"All preferment among Masons is grounded upon real worth and personal merit only."—*Constitutions*, p. 6.

BEFORE another number of this Review can be published, many of the Lodges will have re-assembled for the exercise of one of the most important franchises which the Masonic character offers—THE ELECTION OF MASTER FOR THE ENSUING TWELVE MONTHS.—"The qualifications necessary are, that the candidate should be true and trusty, of good repute, held in high estimation amongst the fraternity, skilled in Masonic knowledge, and moreover a lover of the Craft; he ought to be exemplary in his conduct, courteous in his manner, but, above all, steady and firm in principle."

Unless the Brother who aspires to the Chair of a Freemason's Lodge can conscientiously feel himself so qualified, he should pause ere he assumes or rather morally usurps it, and by tarrying somewhat, profit by the example of another, by whose conduct he may improve his own unskilfulness, or amend in himself what his observations may have perceived to be defective in his Brother.

The fulfilment of the duties of a Mastership requires much personal inconvenience, and some sacrifice of time. The interests of a lodge, alike with its immediate welfare and ultimate prosperity, depend upon the skill and sa-

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gently of the Master; while the general peace and harmony of its members take their tone from his conciliating courtesy, or suffer from his want of so vital an attribute.

The Master is called upon to attend (with the Past-Masters and Wardens of his Lodge) at the quarterly communications, and by his careful observation of the current questions to sanction or prevent what may support or injure the sacred and glorious institution he is bound to protect. It is to be remembered, that upon the **ACTIVITY OR SUPINENESS** of the actual Masters that the order itself will be **SUPPORTED OR DEGRADED**.

The Master is directed to attend the monthly boards of benevolence, that the wants of his deserving brethren may be generously and immediately relieved, or the application of the unworthy summarily rejected; there the cry of the widow and the orphan is heard, and there should the Master be to administer the funds which a confiding Lodge has entrusted to his charge; let him remember that he has bound himself to observe the ancient charges in which the foregoing obligations form some of the clauses; let him not hope to excuse his own neglect by that of others; rather let him be foremost in the ranks of emulation, and shame such who, while they assume the profession of a Master of a Lodge, withhold the practice it enjoins. Let his actions during the year be such, that when it terminates, the brethren will feel thankful for his services, and reward him by their approbation.

How different is the effect produced upon Freemasonry by those who merely falter through their official duties, who never show themselves where a personal service is demanded, and, in fact, who, if the charges have ever been read to them, disregard their importance by a coldness which is alike insulting to decency as to common sense.

Another important duty of a Master is the selection of his Wardens—the members of a Lodge may exercise their franchise in the election of a Master with a view to please a friend or to self-gratification, but the Master in his selec-

tion of officers ought always to have in view the interests of the Lodge. He should avoid appointing to the office of Wardens any brethren who may not be enabled to qualify for the superior dignity of Master, in order that when the period of election for that office shall approach, the Wardens, by attending carefully to their duties in Lodge and at the public meetings of the Craft, may become so experienced, that the brethren will not feel themselves placed in the difficulty of either wounding the feelings of an otherwise respectable individual by passing him over, or by electing him to an office he is incompetent to sustain—either of these possible cases the Master may prevent by timely discretion.

Finally, let him as well as the brethren of the Lodge diligently read, mark, learn, and inwardly digest the constitutions of the fraternity, remembering that “ALL PREFERMENT AMONG MASONS IS GROUNDED UPON REAL WORTH AND PERSONAL MERIT ONLY.”

PARTHIAN GLANCES*.

GLANCE THE FIRST.—The recent explanations of the illustrious president of the Masonic institution for educating and clothing the orphans and children of deceased or indigent Freemasons have removed the apprehensions that were reasonably enough entertained, as to the effect which might otherwise have attended the promulgation of the edict issued previous to the last anniversary festival; and it is most gratifying to feel and to believe, that those explanations were made in the purest Masonic manner, and, consequently, his Royal Highness is entitled to the most ample acknowledgments for his condescension, and the very praiseworthy line of conduct he has adopted. Still it may be observed that, swaying, as his Royal Highness does, the Masonic

* Some of our correspondents will perceive that these remarks will serve in reply to their letters.

sceptre with the most general possible advantage to the interests of the order, he must very often be indebted to the fidelity of the information, which must not only regulate his opinion, but his consequent actions; and on the immediate cause of the interruption, about the ides of March, 1831, we cannot but entertain some doubt of the information upon which his Royal Highness grounded his displeasure. "We have it from undoubted and unquestionable authority,* that the "untoward" song was not of a political character, but that the chorus containing a phrase, which might by possibility be so construed, was misinterpreted by many, and that the interruption which ensued, arose entirely from a misunderstanding, in consequence of which it was most difficult to collect the precise merits of the case; and hence we may fairly doubt the probability of a clear report having reached his Royal Highness.

On the circumstance of the second edict we shall glance but furtively, as the private feelings of two brethren were alone the cause; and as the first pleader generally makes out the best case, it becomes the more difficult to deal out equal justice. We understand the brethren have explained; and it is to be hoped that the apprehensions to which the circumstances have given rise, will warn others in future not to be carried away by the impulse of their feelings. The stewards of the day should always be treated with respect, as the best mode of ensuring on their part the utmost attention to the comfort and the convenience of the assembly.

GLANCE, THE SECOND.—That the present annual appointment of grand officers (like some others which have preceded it) has not altogether gratified the expectations of the Craft is fully manifest; and, under the strong and powerful address of the M. W. G. Master in Grand Lodge, wherein allusion was made to the peculiar state of his health, some apprehension is entertained of the difficulty which probably attended the selection—a kindly yielding to the solicitations of private friendship may therefore be the more readily excused. We venture our opinion perhaps with boldness, but we conceive that the public acts of a high authority, itself emanating from a constituency of no common order, can well afford to be treated with candour.

* An inspection of the MS. song.

The annual appointment of grand officers very materially influences the proceedings of the year ; not so much by the rank in life of those selected as by their Masonic attainments, and the manner in which those attainments will, at least for the current period of office, become available assets in the general stock of Masonic deliberation. For example, the Grand Wardens are *ex officio*, with the M. W. G. Master and his deputy, members of the boards of general purposes and finance, and at the discretion of the joint Grand Secretary, may be summoned occasionally to attend the Lodge of Benevolence, of which, in common with all other grand officers, PAST and PRESENT, they are also members, *ex officio*. Now if such grand officers do not, or if they cannot, attend, it can hardly be supposed but that the interests of the Craft must suffer in proportion ; it being naturally presumed that the attainments of the parties so distinguished by the Grand Master have been the motive-cause of their elevation.

Furthermore, it should be borne in view that the Lodge of Benevolence requires most especially some practically experienced Freemason to preside over it ; that the interpretation of the laws which regulate its proceedings is not unoften called for ; and that it may become incumbent upon the president to *reject* petitions for informality, even when a majority of the members present might otherwise have wished them to be relieved. These are among a few of the requisite qualifications of grand officers, who have it so much in their power to uphold and maintain the principles of Masonry ; and we trust not to be misunderstood, when we express a hopeful anticipation that in future the Masters and Past Masters of Lodges may be assisted in their deliberations by brethren at least of equal experience and standing in the order.

ON FREEMASONRY.

SECOND EPOCH.

WHEN the rains of heaven and the loosened waters of the deep had executed the judgment pronounced by the Divine Architect of the universe, and, save the inmates of the ark, all created flesh had perished, the Father of the future race of men sent forth the raven, that he might ascertain of the abatement of the flood, but that dark bird of evil omen, unattached to the human family, returned not to his protection, and the dove, the most domestic creature of the feathered tribe, was selected as his faithful messenger; finding that the waters covered the earth as with a mantle, presenting no place of rest, the tired wanderer, led by the instinct of its nature, regained the shelter of the ark, intimating that the time had not yet arrived for man to quit its security, and take possession of the earth. At the expiration of seven days, Noah again sent forth his messenger of hope, which returned to him, bearing in its beak an olive leaf, in token of the Creator's mercy to mankind, and hence esteemed throughout the nations of the world as the emblem of human concord. The same period having elapsed, the dove was dismissed yet a third time from the ark, and returned no more. Whence Noah concluded the season at hand when, with his children, he should repeople the then desert world. At the expiration of twelve months and ten days from the commencement of the flood, he descended with his family from Ararat, a mountain in Armenia, on which the ark had rested.

Well can imagination paint the feelings of the venerable patriarch when he again beheld that earth, so lately thronged with beautiful though guilty creatures, a silent desert: the vast forest tenantless; the proud and stately cities swept from the plain—not even a wreck remaining to mark the graves of those whose crimes had drawn such fearful condemnation on them. In vain he sought for the traces of cultivation, in vain he listened for the voice of life—all was silent, save the breath of God, upon the hills—his thunders o'er the vallies. Cleansed from her impurities, the earth seemed fair and young; each wreck of corrupt humanity, of the herds of the field, the monsters of the deep, concealed within her secret caves, or buried beneath her mountains, in awful evidence to after ages, when the en-

terprise of man, aided by the light of science, should lay bare her mighty womb. How vast had been the crimes of the past world! how sad its desolation!—With a humbled heart and chastened spirit, Noah erected his rude altar at the foot of Ararat, and offered sacrifice to the Creator and Preserver, of every clean creature, both of earth and air.

Perfected in the glorious science of Masonry, and the arts necessary for human civilization which it embraced; Noah, with his family, erected the first city after the flood, called by Josephus, who speaks of it as existing in his time, *Αροβατηριον*; which signifies the place of the descent. Ptolemy calls it *Naxuana*. Here the mysteries of the Craft were exercised; and the crude gifts of nature, the stone and ductile metal, fashioned by the skilful mason's hand into the means of shelter from the inclemency of the storm, and implements of agriculture for their mutual support. Here God made his first covenant with Noah, that by water he would never more destroy the world; and placed his bow in the heavens in token of the inviolability of his promise. This solemn pledge and the preservation of the great father of mankind are still commemorated and moralized in certain degrees and ceremonies of the Masonic order.

Regardless of the awful judgment they had witnessed, Ham and his descendants, in whom the evil principle prevailed, fell from the worship of that God, by whose mercy they had been preserved amid the destruction of mankind: their unnatural conduct and hideous vices called down upon him and his descendants the prophetic curse of Noah—"and he said, cursed be Canaan; a servant of servants shall he be unto his brethren." *Gen. ch. ix. v. 25.* Canaan, the name of the son of Ham, is here used to show that the curse should descend, and be fulfilled in his posterity, which has been accomplished to the very letter; for the Canaanites were driven forth, and treated as slaves by the descendants of Shem, who, under their Grand Master Joshua, took possession of the promised land. The Syrians were destroyed by the victorious Alexander, a descendant of Japheth, and the Carthaginians vanquished by the legions of Rome. The vast continent of Africa, peopled by the idolatrous descendants of Ham, is still the nursery of slaves, and the effect of Noah's curse visible even at the present hour.

Driven forth by the patriarch's malediction, Ham and

his sons migrated to the plains of Shinar, where they laid the foundation of the Babylonian empire, and erected a tower, whose height was intended to reach the heavens, in honour of their worship, the chief object of which was the sun; honoured by the different nations descended from the builders of Shinar under the names Osiris, Bacchus, and Adonis. The number of authorities to prove this have been collected by Kirker.

“Ogygia Æne Bacchum canit,
Osiris Egyptus putat,
Arabia gens Adoneum.”

Ausonius in Myobarbum.

It is recorded by Sanchoniathon, that Shem married into the family of Ham; from which union sprung those three extraordinary men called the three mighty ones, who, with unceasing perseverance, disseminated their system of idolatry, founded upon the science of astronomy, prostituting for that purpose the pure Masonic knowledge imparted by their father. It was to dissipate these errors, and preserve the worship of himself on earth, that the Great Architect confounded the tongues of the idolators. The descendants of Shem, who remained true in their allegiance to his holy name, alone retaining the original language of mankind.

Prevented in their design of founding an universal empire, which the inordinate ambition of Nimrod had led him to contemplate, the tongues, destined to become the founders of distinct nations, dispersed, and gradually peopled the most remote parts of the earth, first inventing *a means* of rendering themselves intelligible to each other, should they ever encounter in distant lands those who had laboured with them on the plains of Shinar; this is the origin of that peculiar knowledge amongst Masons, which enables them to hold converse with their foreign brethren, although unacquainted with the language of their country; forming one of their bonds of union, as general as it is indissoluble. Shem, on whom the patriarch's blessing rested, settled in Salem, which he governed, under the name of *Melchizedek*, both as *priest* and *king*; from whose royal and sacred line it was foretold should spring a yet *greater one*, in whom the *mystery*, the *promise*, and the *sacrifice* should be fulfilled.

Abraham, who was upwards of a hundred years of age when Shem died, received from him his knowledge of the sacred science, which he practised, together with the wor-

ship of the true God, in the midst of the idolatrous nations, by whom he was surrounded; persecuted for his faith, he fled to the land of Haran, where he was selected by the Almighty as the subject of a peculiar revelation and blessing, who declared, that unto his seed he would give the land from the Nile unto the great river Euphrates, *Gen.* ch. xv.; but his wife Sarah being barren, he took her maid Hagar to his bed, from whom sprang Ishmael. The son of the bondwoman was not, however, the heir for whom the promise had been given, for Sarah, contrary to the law of nature at her age, bore a son, called by his father Isaac, in whose seed the nations of the earth were to be blessed. Ishmael, being detected by Sarah mocking her son at the feast given by Abraham at his weaning, was, with his mother Hagar, driven forth into the wilderness, where it pleased the Creator to protect him till he became a powerful nation, because he was of the race of Abraham. Thus the difference between *bond* and *free* became established, and the law that the slave shall not be admitted to a participation of the privileges of our order.

The peculiar blessing bestowed on Abraham demanded an exercise of peculiar faith, and he was commanded to offer up his son as an atonement and type of the greater sacrifice to follow; obedient, and confident in His power who gave him, even from the grave, to raise up Isaac's seed, the patriarch erected his altar on Mount Moriah, and stretched forth his arm to slay the willing victim. Being found perfect, the knife was stayed, and a more acceptable sacrifice substituted. Abraham, being at the point of death, commanded his servant to provide a wife for Isaac from his own kindred, justly fearing that should he marry with a Canaanitish woman his faith would be endangered. The faithful messenger departed for the city of Nahor in Mesopotamia, and returned with Rachel, the sister of Laban, to be a wife unto his master's son, to whom she bore issue Esau and Jacob.

The race of Shem had been hitherto prohibited from intermarrying with the descendants of Ham, that they might remain a peculiar and distinct people. Esau, regardless of the Divine will, violated the commands of his father, and took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, both of an idolatrous nation; for which crime his birthright was permitted to depart from him; and Jacob, by the contrivance of his mother,

obtained his father's blessing. On the death of Isaac, Jacob fled to Padanaran to avoid the wrath of his brother, who, fully sensible of the value of the loss he had sustained, determined to avenge himself by violence.

While journeying, overcome by fatigue and distress, Jacob rested at a place called Lutz or Luz—the bare ground his couch, a stone his pillow. Here it was that the Almighty appeared to him in a wondrous vision.

“And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”—*Genesis*, chap. 28.

This wondrous vision was intended as a warning to mankind never to despair; to show that God is with us in the city or the desert, in the light of day or the darkness of night; that in the midst of wretchedness and misery his power can protect and raise us from abasement to honour. The mystical allusion of the ladder and its staves is doubtless understood by every Mason. Jacob, after setting up a stone in token of God's covenant, departed for the East, and arrived where the servants of his uncle Lakan tended their sheep. Here he remained for fourteen years, serving seven for each of his wives, Leah and Rachel, increasing in his flocks and worldly possessions till the time appointed by the Divine command for his return to the land of his father. While on his way, Esau, who had heard of his intention, hastened, at the head of a body of his followers, to meet him; which circumstance alarming Jacob, for he knew his brother's disposition, he prayed to the God of his fathers for assistance, who permitted an angel to wrestle with him, in token that he should not be overcome. At break of day the angel gave up the contest and changed the name of the patriarch into Israel, a name signifying, in Hebrew, a prince powerful with God and man.

After an affectionate meeting with his brother, whose heart had been touched, they separated. Esau to the land of Seir, whose sovereignty he had won, and Jacob to Canaan,

where, with his family, he established himself in honour and prosperity. Here the covenant was again renewed with the promise made to Abraham. The life of the patriarch, distinguished as it had hitherto been by the revelation and favour of the Deity, was destined to be clouded towards its close. Dinah, his daughter by Leah, was defiled by Sechen, the son of Hamor, the Hivite prince, and Rachel, his best beloved wife, was taken from him; while his sons, jealous of his partiality for his youngest, Joseph, disputed amongst themselves, and disturbed his domestic happiness.

There is every reason to conclude that Joseph was worthy of the affection of his father, who instructed him in the principles of Masonry and imparted the secrets of the Craft; a knowledge of infinite service to him when, by the jealousy of his brethren, he was sold to slavery and rested amongst the Egyptians, whose religion was founded on the science of astronomy, introduced by the dispersed builders of Shinar. The sun, under the name of Osiris, being the chief object of their worship, they typified him by two characters, that of an old man just before the winter solstice, having the constellation Leo opposite to him, and the serpent or hydra under him; the wolf on the east of the lion, the dog on the west: such being the state of the southern hemisphere at midnight about that period of the year. At the vernal equinox they represented the great luminary under the figure of a boy (Harpocrates), then was typified the death, burial, and resurrection of Osiris; that is to say, the sun just rising from the lower to the upper hemisphere.

The perfect Masonry of Joseph enabled him to correct many of their errors and explain to them the true meaning of the ceremonies, whose origin was obscured by the worst idolatry; hence he arose to high honour; and at the time of the great famine which he had foretold, was chief ruler over Egypt; an office which enabled him to exercise the pure Masonic virtues of charity and forgiveness, relieving the wants of the neighbouring nations with a liberal hand, and pardoning his unnatural brethren, who, driven from Canaan by want, sought the land of Egypt to purchase corn and oil. Jacob, who yet lived, heard of his son's honour and advancement, and journeyed from his own country once more to embrace him. The descendants of Shem eventually settled in the land, being favoured by Pharaoh and his people; but Jacob, warned by God of the future *Exodus*, commanded that he should not be buried after his death,

but placed in a coffin, in the manner of the Egyptians, that they might bear his bones with them to the promised land; the venerable patriarch, after blessing his children, and foretelling their future misery and deliverance, died in the *salvation he awaited*. Joseph, by the command of Pharaoh, carried his father's body beyond Jordan, and placed it in the cave of the field of Macpelah.

After the death of Joseph, the Egyptians oppressed the Hebrews, employing them in the most disgusting labour, and, alarmed at their increase, eventually enacted a law, commanding that every male child amongst them should be destroyed at its birth; the Jewish females, being fair, were preserved by their cruel masters. At this period the wife of Amram, the grandson of Levi, was delivered of a son, whom her maternal feelings led her to preserve from the threatened destruction, by concealing him in an ark of rushes, where he was eventually found by the daughter of the Egyptian monarch, who, fascinated by his infant beauty, reared and educated him as her own, and she called him Moses, from משה, because מן הַיַּם, out of the waters, מִשִּׁיתְהוּ, have I drawn him.

Destined by the Deity to become the leader and deliverer of his people, Moses was incited to slay an Egyptian overseer, indignant at the cruelty he witnessed inflicted on his brethren, and fled, to avoid the wrath of Pharaoh, to Jethro, the ruler and priest of Midian, who bestowed on him his daughter Zipporah in marriage; here it was, that while employed in watching the herds of his father-in-law, that God appeared to him in the burning bush at the foot of Horeb, and commanded him to proclaim his will and power in the land of the Egyptian; manifesting, by a succession of the most awful miracles, that he was in truth the God of Isaac and of Jacob.

Armed with the Divine commission and authority, Moses returned to the court of that despotic king, from whose wrath he had so lately fled, and demanded, in the name of the God of Israel, permission for the departure of his people; but the heart of the proud monarch being hardened, he refused, and rebelled against the mandate of the Deity. At the prophet's word the waters of Egypt were changed to blood, engendering the most loathsome reptiles; from the dust of the earth arose clouds of lice and flies, inflicting a grievous pestilence; the persons of the Egyptians became the victims of a loathsome disease; their firstborn

died; darkness and desolation covered the land, ere the pride of Pharaoh relented, and he permitted the children of Israel to depart.

Loaded with the treasures heaped upon them by the Egyptian nation, Moses and his people departed for the desert; God their guide by day, their shield by night, thus they reached the borders of the Red Sea, pursued by the fierce king and his again hardened people. Obedient to the will of Moses the waters divided, and the Israelites passed dryshod through the flood; not so with the Egyptians, who presumed to follow the chosen race—the waters were loosened—on every side the deluge came, drowning the captains and their hosts; in vain were their cries to their false deities. In that awful hour the judgment of the true God was manifested, while the rescued children of Abraham, in safety, from the shore offered prayers of gratitude to Him, who remembered the promise given to their father, and fulfilled his covenant and holy word.

THE fiat pass'd, the awful doom fulfill'd,
 Hush'd were the thunders, and the tempest still'd;
 The glowing sun smiles on the mighty streams,
 That, wreathed in incense, kiss his golden beams;
 The rushing waters seek each secret cave,
 Ocean reclaims the tribute that it gave;
 Till at the last, as on the Nilus' tide
 The blushing lotus-flower unfolds its pride,
 The drowned earth through her sad veil appears
 Like a lone widow smiling midst her tears.
 O'er the vast desert flies the pilgrim dove,
 Herald of hope, or messenger of love,
 The watery waste presents no place of rest;
 Twice with tired wing she gains her floating nest,
 Bearing the olive leaf, earth's pledge, at last,
 Of judgment, terror, and of danger past;
 On her third flight beholds the long-sought shore,
 And seeks the shelter of the ark no more.
 From lofty Ararat man's rescued race
 Descend to seek their future dwelling-place.
 The earth, that late in life and beauty smiled,
 Appears a desert, tenantless and wild.
 O'erwhelm'd each city—monument of pride—
 The lusty bridegroom and the blushing bride,

The hoary sage, the hunter fierce and bold,
 The thrifty herdsmen, with their flocks untold ;
 Not e'en a wreck remains to mark their doom,
 Buried alike the victim and the tomb.
 Earth's second parent, sadly and alone,
 His simple altar rear'd of unhewn stone,
 And offer'd sacrifice to Him, whose sway
 The storm, the tempest, and the flood obey.
 Untaught by wisdom, mindless of the past,
 Ham and his sons forsook their God at last ;
 Noah's awful curse their future fate foretold,
 Their children's children bought like herds for gold.
 By Shem's pure race, to distant Shinar driven,
 The pile was raised, they sought to rear to heaven ;
 But soon the God, whose name they had denied,
 His power display'd, and check'd their impious pride ;
 O'er their struck souls doubt and confusion hung,
 Dismay'd their rulers, changed their mocking tongue.
 Sadly they wander'd forth in lonely bands,
 And planted nations in Earth's distant lands :
 The haughty Canaanite ; the Tyrian slave ;
 Carthage, whose empire found a Roman grave ;
 Afric's fierce tribes, whose heritage, the chain,
 Labour, and stripes—indignity and pain—
 Exist, the record of Almighty will ;
 The curse, pronounced of old, prevailing still.
 On Shem's true sons, in their obedience blest,
 The sacred pledge and its fulfilment rest.
 To Abraham a son of hope is given,
 Whose seed shall gain for man his forfeit heaven.
 From Isaac's loins twin heirs of promise came :
 The hungry Esau sells his elder claim ;
 Slave of his lusts, weds the foul Hittite's child,
 Becomes a hunter of the desert wild.
 Jacob supplies the absent wand'rer's place,
 Obtains the sacred blessing of his race ;
 Flies from his brother's wrath, intent to gain
 His uncle Laban's tents and fertile plains ;
 But in the desert a bright vision came,
 His father's God *proclaims his awful name*,
 Displays the ladder trod by feet divine,
The moral steps, the symbol and the sign,
 That will conduct, when life's short dream is past,
Each faithful brother to his home at last.

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ON MASONIC NUMBER.

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It is well known that in Masonry there are a series of distinguishing numbers, each serving as a medium of reference to assist the recollection, and to fix permanently upon the mind some very important moral or historical truths. From this circumstance, doubts have been entertained unfavourable to the Craft, as if its professors were superstitiously attached to particular numbers, from a belief that they contain a talismanic power of preventing dangers and conveying blessings. This peculiarity will be easily defended by its own appropriate and significant illustrations; and the custom may be satisfactorily accounted for from sources of high Masonic authority. The wisest of the ancient philosophers, many of whom practised our science, had a high veneration for number; and in the Old and New Testaments we find most extraordinary evidences of the same feeling. Bishop Horsley says, "I am persuaded that the choice of the number *seven* was a solemn and significant appropriation of the offerings of the Supreme God, the Maker of the world. The last business in the Book of Job, when the great argument between Job and his friends is brought to a conclusion, is a solemn sacrifice; not devised by Job or any of his friends, but prescribed by the express voice of God. And this sacrifice, like Balaam's, consists of *seven* bullocks and *seven* rams. It should seem, therefore, that in the earliest ages, it was a characteristic rite of the pure patriarchal worship, to sacrifice, on occasions of great solemnity, by *sevens*."

Pythagoras, who is represented in an ancient manuscript written about the beginning of the fifteenth century, as having gained admission into the "lodges of Maçonnes, where he lerned mucche, and retournedde, and woned yn Grecia Magna, wacksynge, and becommynge a myghtye wyseacre, and gratelyche renouned; and her he framed a grate lodge at Groton, (Crotona in Italy,) and maked manye Maçonnes, some where offe dyde journeye yn Fraunce, and maked manye Maçonnes, wherefromme, yn processe of tyme, the arte passed in Engelonde;" this great

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Freemason says in his discourse concerning the Gods*, that “number is the principle most providential of all heaven and earth, and the nature that is betwixt them; it is the root of divine beings, and of gods, and of demons; the principle, fountain, and root of all things, which first existed in the divine mind, and out of which all things were digested into order and regularity.” Odd numbers were called masculine, and appropriated to the celestial gods†; and these were deemed perfect.‡ Even numbers were accounted imperfect and female, and dedicated to the infernal deities§. Whatever was generated of odd numbers was, in like manner, of the male kind, and of even numbers, female||. And a number produced from the multiplication of odd and even was denominated ἀρρενοθηλυς, hermaphrodite. Hence Pythagoras concluded that Monad was the father of number, and Duad the mother¶. This doctrine constituted one of his ineffable secrets, and was communicated to his disciples at their initiation, as we learn from Jamblichus**, who says, quoting from a fragment of a book ascribed to him “I learned this when I was initiated at Libeth in Thræce, Aglaophemus administering the rites to me. Orpheus, son of Calliope, instructed by his mother in the Pangæan mountain, said, that number is an eternal substance, the most provident principle of the universe—heaven, and earth, and middle nature—likewise the root of divine beings, and of gods and demons††.” And this is agreeable to the system of Masonry as now practised, which gives a decided preference to odd numbers. I subjoin a statement of the general reference which the most prominent of our Masonic numbers bears to the great truths which they are intended to illustrate.

ONE.

This number alludes to the unity of the Godhead, and to the union of the royal, the priestly, and the prophetic dignity in one person, during the patriarchal ages. The philosophers held that the Monad was God, because it is the beginning and end of all; itself having neither beginning nor end; and also hermaphrodite, because it is both male

* Jambl. vit. Pyth. c. 38.

† Serv. in En. iii.

‡ Plut. de Hom. poes.

§ Serv. in En. iii.

|| Anon. in Ptol. Tetr. bibl. lib. i. ¶ Plut. de anima procr.

** Vit. Pyth. c. 28.

†† Stanley, Hist. Phil. vol. 3. p. 65.

and female, odd and even*. It partakes of both natures; being added to the even, it makes odd; to the odd, even†.

THREE,

refers to the Trinity in Unity, to the three grand offerings so frequently referred to in the lectures of Masonry; to the three Grand Masters at the building of the Temple; the three greater and lesser Lights; the three theological Virtues, and the three rulers of Masonry. This number was esteemed ineffable in ancient times. Virgil says,

“Terna tibi hæc primum triplici diversa colore
Licia circumdo, terque hæc altaria circum
Effigiem duco. Numero Deus impare gaudet.” *Ecl. 8.*

Around his waxen image first I wind
Three woollen fillets, of three colours join'd;
Thrice bind about his thrice devoted head,
Which round the sacred altar thrice is led.
Unequal numbers please the gods.

DRYDEN.

FOUR.

The Tetrad was esteemed the most perfect number by the Pythagoreans‡, as being the arithmetical mean between one and seven, equally exceeding and exceeded in number. It wants 3 of 7; and exceeds 1 by 3. The first solid figure is found in a Tetrad, for a point is correspondent to Monad, a line to Duad, because drawn from one point to another, a superficies to Triad, because it is the most simple of all rectilinear figures; but a solid properly agrees with the Tetrad; for the first pyramid is in a Tetrad, the base being triangular, so that at the bottom is 3, and at the top 1§. This number refers with us to the four rivers of Paradise, Pison, Gihon, Hiddekel, and Euphrates, which were imitated in the four artificial rivers surrounding the tabernacle in the wilderness.

FIVE.

This number represents the five books of Moses; the five excellencies contained in Solomon's Temple, which that

* Macrob. in Somn. Scip. i. 6.

† Aristot. in Pyth. cited by Theon. Smyrn. Math. c. 5.

‡ Lucian. pro laps. in salut. adm.

§ Stanley, Hist. Phil. vol. iii. p. 60.

of Zerubbabel wanted. The five noble orders of architecture, as well as the five external senses, are also shadowed under this number. It anciently symbolised *υγεία*, *health*, in the form of a triple triangle conjoined within itself,



SEVEN.

It is a most remarkable fact, that we find in every system of antiquity a frequent reference to this number, which, from its nature, can scarcely be ascribed to any event except it be the institution of the Sabbath. Thus the *seven* score Ogyrvens, or mystical personages, which, according to Taliesin, pertain to the British muse; the *seven* score knobs in the collar of the ox*, the *seven* persons who returned from Caer Sidi†, the *seven* Pleiades‡, the *seven* Hyades§, the *seven* Titans and Titanides, the *seven* Heliades of the Greeks||, the *seven* Cabiri of the Phenicians, the *seven* Amschaspands of the Parsees, and the *seven* pieces into which the body of Bacchus was torn by the Titans¶, show equally the predilection of all antiquity for this number; and the Hindoo mythology had its *seven* Menus, *seven* Pitris or Reshes, and *seven* Brahmadicās. Amongst the Cabalists the septenary number denoteth universality, and was termed by the Pythagoreans *ουλομελεια*. They also gave it the name of *σεβασμου αξιος*, worthy of veneration. To the above cause may be ascribed the origin of the *seven* vases in the temple of the sun near the ruins of Babian in Upper Egypt** ; the *seven* altars which burned continually before the god Mithras in many of his temples†† ; the *seven* holy fanes of the ancient Arabians‡‡ ; the *seven* bobuns of perfection exhibited in the Hindoo code§§ ; with the defective geographical knowledge of the same people which circumscribed the whole earth within the compass of *seven* peninsulas or durpas||| ; the *seven* planets of antiquity ; the Jewish Sephiroth, consisting of *seven* splendours ; the *seven*

* Dav. Myth. Dru. p. 523.

† Dav. Myth. Dru. p. 515.

‡ Ovid. Fast. 5.

§ Aratus. Astron.

|| Diod. Bibl. l. 5.

¶ Plut. de Isid. et Osir. p. 368.

** Savary's Letters on Egypt.

†† Montfaucon. Ant. tom. 2. l. 7.

‡‡ Sale, Koran, Prelim. Disc. p. 22.

§§ Holwell, in Maur. Ind. Ant. vol. ii. p. 331.

||| Sacontala, Sir W. Jones, Works, vol. vi.

gothic deities, commensurate with the hebdomadal division of time; the *seven* worlds of the Indians and Chaldeans, and the *seven* virtues, cardinal and theological*. In a word, *seven* was always considered as a number possessed of many mysterious properties, and divine sacrifices were considered most efficacious when composed of this number :

“ *Seven* bullocks yet unyoked for Phœbus choose,
And for Diana, *seven* unspotted eyes †.”

And even our own Scriptures abound with innumerable instances of the authorized use of this number. Enoch, the *seventh* after Adam, was translated to heaven. At the deluge Noah received *seven* days' notice of its commencement; and was commanded to select clean beasts and fowls by *sevens*, while the unclean were only admitted by pairs. On the *seventh* month the ark rested on Ararat, and Noah despatched his dove at the distance of *seven* days each time. The *seven* years of plenty and *seven* years of famine were denoted by Pharaoh's dream of *seven* fat and *seven* lean beasts, and *seven* ears of good and *seven* ears of blighted corn. In the Jewish economy, the *seventh* year was directed to be a sabbath of rest, and a grand jubilee commenced at the end of *seven* times *seven* years. Job and Balaam each offered sacrifices, by the express command of God, consisting of *seven* bullocks and *seven* rams; and this was, undoubtedly, conformable with the usual practice of Jewish antiquity. Bishop Horsley says, that “much of the Jewish ritual was governed by the number *seven*. The golden candlestick had *seven* branches, supporting *seven* burning lamps. When atonement was to be made for the sin of a priest, or of the congregation, the veil was to be sprinkled with the blood of the offering; and the mercy-seat was to be sprinkled *seven* times on the great day of annual expiation. The festivals of the Jews were celebrated each for *seven* days successively; and among the extraordinary sacrifices were *seven* or twice *seven* lambs. When the ark of the covenant was brought from the house of Obed-Edom to Jerusalem, the sacrifice on that great occasion was *seven* bullocks and *seven* rams.” The destruction of Jericho was miraculously effected by the use of this number; for *seven* priests, bearing *seven* rams' horns for trumpets, were directed

* See my Signs and Symbols, p. 159.

† Dryden.

by the Almighty to compass the city *seven* days, and on the *seventh*, to proceed round it *seven* times, when the walls should fall into ruin. Solomon was *seven* years building the temple; which was dedicated in the *seventh* month, and the public festival lasted *seven* days. The punishment of Nebuchadnezzar was, that he should be banished *seven* years from human society. The whole machinery of the Apocalypse is conducted on precisely the same principle. The Iconisms are almost all *septenary*. Here the first person in the sacred Trinity is represented under the figure of a glorious Being clothed with surpassing brilliancy, seated on a throne encircled by a rainbow, and receiving from the assembly of saints a most profound adoration, in which they ascribe to Him *seven* degrees of beatitude. He is attended by *four* beasts full of eyes, emblematical of their perfect knowledge of ALL things, past, present, and to come; for the number *four* signified *universality* amongst the Cabalists, and it formed the holy Tetragrammaton of the Jews*. The second person is described as a majestic and venerable personage, standing in the midst of *seven* golden candlesticks, and holding in his hand *seven* stars, the emblems of light and revelation; and, in another place, as a lamb that had been slain, having *seven* horns and *seven* eyes, symbols of universal power and knowledge, and receiving from the heavenly host a loud acknowledgment of *seven* potencies. And the third person is described as *seven* lamps of fire, which are the *seven* Spirits of God. Again, the Apocalypse contains *seven* synchronisms, which were preceded by a succession of woes, addressed to *seven* churches, recorded in a book with *seven* seals, denounced by *seven* angels to the sound of *seven* trumpets, and revealed by *seven* thunders or oracular voices. The wrath of God against the idolatrous world is let loose by *seven* angels, having *seven* plagues inclosed in *seven* golden vials. Idolatry is represented under the figure of a scarlet coloured beast, having *seven* heads; and *seven* idolatrous kings, or *seven* forms of polytheism are pointed out for destruction†.

NINE.

A number whose properties are infinite and indeprivable.

* See More's Apocalypsis Apocalypsios, pp. 92, 148.

† The above disquisition on the number seven is based on a note in my History of Initiation, p. 135.

Thus 9 being multiplied by any number, the figures in the product added together will give a total of 9 *ad infinitum*. Its squares and cubes are possessed of the same properties. There is little remarkable attached to this number amongst Masons.

TEN.

refers to that awful event, the delivery of the moral law, consisting of ten commandments, to Moses on the mount. It was anciently called the *first square*, being composed of the first four numbers, $1 + 2 + 3 + 4 = 10$; and *πανελευία*, because it comprehends within itself the nature of even and odd, and makes all number perfect. The oath propounded by Pythagoras to the candidate was expressed by *ten* commas or jods disposed in the form of a triangle, thus:

				<i>Monad</i> , fire, or the active principle.
	,	,		<i>Duad</i> , the passive principle.
	,	,	,	<i>Triad</i> , the world proceeding from their union.
,	,	,	,	<i>Quaternary</i> , the liberal sciences.

ELEVEN.

This number draws our attention to those stupendous works of God, the Egyptian captivity and deliverance thence, typical of the great deliverance from moral slavery by the death of Jesus Christ upon the cross. It refers to the eleven stars in Joseph's dream; to the eleven patriarchs, after he was sold into Egypt; and to the eleven apostles of Our Saviour after Judas had betrayed his master.

TWENTY-SIX.

This is the most sacred of numbers, containing the celebrated *three*, *five*, *seven*, and *eleven*, and including the sacred name of God. In the ancient notation, 10, the sum of 7 and 3, was expressed by I, 5 by A, and 11 by H, thus:

$$\begin{array}{ccccc} \text{I.} & \text{A.} & \text{H.} & & \\ 10 & + & 5 & + & 11 = 26. \end{array}$$

TWENTY-SEVEN.

A cubic number, the product of 9, and its root 3; and the cube of 3. In some of the higher degrees of Masonry the Lodge is enlightened by 27 lights, and closed by 3 times 9.

FORTY.

This number bears a reference to many important facts. To the *forty* years of Adam's probation in Paradise; for as Christ, of whom Adam was a type, underwent *forty* days' trial in the wilderness, so it is supposed the first man was tried *forty* years in Paradise, the prophetic style frequently substituting days for years; to the *forty* years that Moses was hid in the land of Midian; to his *forty* days' abstinence in the mount of God; to the *forty* years which the Israelites were condemned to remain in the wilderness, as a punishment for their disbelief of God's word; to the journey of *forty* days and *forty* nights which Elijah took, without food, when he fled from the persecution of Jezebel to Horeb; to the *forty* days of grace which God mercifully gave to the Ninevites, who repented in sackcloth and ashes at the preaching of Jonah; and to the *forty* days' temptation of Jesus Christ in the wilderness, when he obtained a complete victory over the powers of darkness. It is composed of $7 + 9 + 11 + 13 = 40$.

SEVENTY

points to the number of souls who entered into Egypt with Jacob; to the Babylonish captivity; to the Jewish Sanhedrim; to the revelation of the Messiah, who, according to the prophecy of Daniel, was to make reconciliation for iniquity at the expiration of seventy weeks, and to the seventy deacons of Christ.

120.

The number of years which Noah employed in preaching repentance to the antediluvians, while constructing a vessel for the safety of himself and family, amidst the impending destruction of all animated nature.

300.

HARODIM.

470.

The number of years in which certain important secrets were lost to the world, and concealed even from Masonic penetration.

490.

The period during which the Sabbatical was omitted, which elicited the wrath of God, and brought on the Babylonish captivity.

3,300.

MENATZCHIM.

80,000.

ADONIRAM.

80,000.

GHIBLIM, ISH CHOTZEB, and BENAI.

70,000.

ISH SABBAL.

Such are the important references of Masonic notation. They are neither puerile nor superstitious; but when formed into a system, of which they are only component parts, they tend to moderate the passions, to inspire peace and good-will amongst men, and to elevate the soul to its proper sphere—in the language equally of Masonry and Christianity—to a house not made with hands eternal in the heavens.

• FREEMASONRY VINDICATED,

BY

J. B. V..... K...S, &c. &c.

DIGNITARY OFFICER AND DEPUTY OF THE R. L., SOVEREIGN CHAPTER AND SUPREME COUNCIL
OF THE ILLUSTRIOUS TRINOSOPHERS.

“Audi profanum vulgus et arceo.”—HOR.

[The following observations are written by an intelligent foreign brother—we make no apology for the idiomatic expressions, which, in many points, while they convey a warmth of feeling in our language, prove how forcibly the author would express himself in his own.]

IN all ages FREEMASONRY has been subjected to many satirical insinuations and calumnious invectives, cast upon it by Ignorance and Prejudice. I am about to assume an arduous task—one of the most vital importance—as an homage tendered to truth and justice; considering that the even newly-initiated brethren themselves have but a superficial knowledge of the vocation they did embrace, the obligations it imposes, and the advantages it offers.

It is the impartial attention of these *neophytes* in particular, and that of every unbiassed mind, of every lover of truth, that I now claim, while I confidently appeal to their candour and honour, to hear frankly what I have as frankly to say.

The generality of those who condemn Freemasonry evince their hostilities against its *secrets*, which they cannot penetrate, and thus "*damnant quod non intelligunt*." Nothing, however, will be more easy than to controvert the erroneous notions that prejudiced Ignorance, or any other sordid motive, oppose to this truly philanthropic order.

"————— Si tibi vera videtur,
Dede manus, et si falsa est, accingere contra."

MAN has not been thrown upon the earth by the hand of Chance : his origin is more elevated, his descent more holy ; an infinite Wisdom presided over his birth ; the sublime genius of a Divine Architect regulated all the prodigies of his organization.

In recalling to our mind the sublimity of our Origin, to us the grandeur of our destiny is revealed ; we feel that we have not been brought into existence merely to vegetate, like the rest of the animal creation, in this sublunary globe—to suffer much, to enjoy little, and to die as if we had never lived. Our thoughts tell us that this earth is *not* the bound of our pilgrimage ; that another abode, more grand and more happy, calls us ; and that we ought, therefore, to render ourselves meritorious of a place therein. But which is the road that is to lead us to that blissful harbour through the storms of this life ? There is only one, that of Science and Virtue combined. I said combined, because Science without Virtue makes of man a knave ; Virtue without Science makes him a dupe and useless to society.

Thus, in His adorable Providence, the great Architect of the Universe endowed us with a stimulum which urges us in search of Science, and with sufficient intelligence for us to acquire it ; at the same time He caused to speak in us the unextinguishable voice of conscience, which makes us discern evil from good. And, as if these inward monitors had not been sufficient, He sanctioned His laws by placing them under the safeguard of our own interests, saying to man, "be thyself the arbiter of thy fate. I make thee thy own master ; choose either thy happiness through Virtue and Science, or thy wretchedness through Vice and Ignorance, follow the dictates of Reason, or be a slave to thy passions."

But the passions of man have stifled this sacred Voice. Selfishness—dark corroding Selfishness—sacrificed every nobler sentiment to the quenchless thirst of gain; while cruel Ambition on the one hand, and Fanaticism on the other, irritated his soul, kindled the torch of hatred and discord, fomented envy, revenge, fury, and every malignant propensity; and, thus disturbed, desolated and subverted whole families, cities, provinces, and empires.

The sweetest of all sentiments—that to which the Almighty, entrusting His creative power, has given the mission of perpetuating His noblest work and of uniting the human race,—too often trails with it Suspicion and Jealousy, too often is the cause of every crime.

The sacred love for our native Land, which so strongly binds the sons of the same country, has often made them mortal enemies to those whose destiny was to tread a different soil, as if the union of the one was founded on their reciprocal enmity against the others.

Selfishness, Ambition, and Ignorance too fatally preceded dissension and vice. The holier sentiment of adoration to Heaven wandered at several epochs in the maze of Superstition and Fanaticism, during which time funeral piles were kindled; the murderous dagger committed assassinations; appalling massacres took place; cities were destroyed, and the earth teemed with human blood—that very earth wherein it was intended to bring but peace, charity, comfort, and hope.

But in the midst of these elements of discord and woes, which at all times agitated and afflicted the whole world, FREEMASONRY awoke from its slumber—its noble aim was to rally all men, of every country, of every rank, of every principle, and of every creed, under the sacred standard of concord and friendship, of universal benevolence. To restore to man his moral energy, his dignity, and his liberty; to afford him a safe asylum against the storms that disturb and contaminate man.

In those dark ages when Ignorance spread incense over altars defiled with deified vice, when Incest, Adultery, and Murder were placed on the throne of the universe, when superstitious Ambition framed gods of flesh and blood, appropriating to them its own atrocious passions, and when Fanaticism sacrificed human victims in the name of irritated Heaven, FREEMASONRY still preserved its humble fane, wherein a pure incense was offered to

the Great Architect of the Universe, the true and only God, and wherein it taught man to develop his mental faculties, to exercise and promote the moral and social virtues of humanity, decency, and good order in the world, and to alleviate one another from the physical evils under which the major part of the human race is groaning.

Thus Freemasonry, humble at first, by degrees spread itself wide over both hemispheres, where the beneficial influence of its precepts has been powerfully felt by every class of men. Its worship is God, the Creator of all; its principles, Virtue and Science; its mysteries, Universal Benevolence; its precepts are Toleration, Charity, and Humanity; the world its Temple; mankind its congregation, and all virtuous men are its ministers; and as to its recompense, it is the ineffable satisfaction of a clear conscience, in promoting as much as possible the welfare and happiness of the human species at large, and of each member of the Order in particular.

Actuated by these sacred principles, Freemasonry never ceases to impress in the mind of men that we are all children of the same Father; it never ceases to repeat to them, that we ought accordingly to love one another like brothers.

It is at once a sad and painful thought that two-thirds of mankind are still at this moment groaning beneath the ignominious shackles of Despotism, Superstition, and Error. But such has been the fate of Truth upon the earth, that it requires an immense deal of time and perseverance ere she can make her way through the dense clouds of Prejudice: her first steps have always been counteracted by obstacles which repulsed her a thousand times before she could surmount them. Nevertheless, she advances imperceptibly every day; she acquires new strength; and we shall soon see her triumphantly overspread the earth. So it is with Freemasonry: sometimes persecuted, tolerated afterwards; sometimes calumniated, at other times patronized; yet it will triumph at last over all its enemies, by persuading the world that it is instituted for the benefit of man. We see it already, like the great planet that illuminates the Universe, pouring forth torrents of light on the very blasphemers who dared at first to outrage the sanctity of its dogmas.

The main object of the first legislators of all nations and of the first Founders of profane institutions was to govern man; and in

order to make him silent, subservient to their ambitious views, and to be able to gratify, at his expense, all their passions, they ever took care to keep him in Ignorance and Fear—the two pivots on which their power maintained itself. They led him through tortuous paths, that their designs should not be discovered, and beguiled their circuitous journey with terrific tales. They treated him, in short, as a nurse treats a young child, employing alternately songs and threats, to lull him asleep or make him silent.

Man in ignorance is a man in darkness; and as a man is always afraid in darkness, both physical and moral, it follows that, by his being constantly kept in ignorance, he is kept in constant fears. His fears, at last, become so habitual in him that they ultimately convert themselves into a sort of want; so much so, that he actually would fancy he wanted something had he nothing to fear. In the same manner education may be made to habituate the mind to opinions the most monstrous, or to the most preposterous prejudices, as custom does the body to attitudes the most uneasy or to any sort of diet. A man, whose imagination has been worked up by superstitious notions into a state of fear, will have that fear which he thinks essential to his nature; nothing, in fact, does he fear so much as the idea of having nothing to fear.

But FREEMASONRY, far from encouraging Prejudices, perpetuating Ignorance, propagating Darkness, exciting Fears, or feeding Intolerance, teaches Truth and Science, Toleration and Justice, Courage and Hope; and, spreading its beneficent light throughout the globe, it proves itself a universal tie, which unites all men of every country, of every opinion, and of every persuasion. It is a sure asylum, where the weary traveller finds a safe refuge from all the winds and storms, from all the physical and moral evils which afflict, agitate, and desolate mankind. It is the *Atræopagus*, where man learns the real course he has been destined to pursue; where Reason and Science enlighten him in his career, and, by taking them for his guides, he will reach safely the consoling haven of truth and happiness.

Then he learns that *Veritas* does exist on earth, and that she is not the daughter of Ignorance and Imposture, but of Science and Truth; he learns that the love of our fellow beings alone can afford a happy existence. In vain he strives to find that peace and happiness he is so anxious to attain, among the turbulence and corruptedness of the profane world, till, at last, he bends his steps towards our Temple—he enters it, he listens, he instructs

himself—he practises its dictates—peace and comfort begin to relieve his overburdened heart; and it is *then* that he discriminates the immense distance that separates this Institution of Wisdom and fraternal Benevolence from the sordid institutions of the world, where Selfishness alone preponderates. From our Temple he turns his looks on the vast amphitheatre of life; he sees that Passions preside over everything—they rear all and overthrow all; he sees Pride taking possession of grandeur—Audacity claiming deference—Baseness demanding honors, and obtaining them; he sees Insolence overwhelming Modesty—Opulence insulting Poverty—Ignorance persecuting Knowledge; he sees Merit and Talent despised—Innocence often punished, while hypocrisy, perfidy, ingratitude, and crime are not only tolerated, but oftentimes rewarded. There his ears are consecutively assailed with these repetitions, “be the first—be the strongest—get riches—obtain power—overthrow thy rivals—crush thy competitors,” &c. &c. He sees, in short, that every body is dissatisfied with his own condition, which he struggles to ameliorate, to the flagrant injury of his fellow; for

“*Lucrum sine damno alterius fieri non potest.*”

Does FREEMASONRY represent any such picture, any such wretchedness? No. Its very enemies, who could calumniate it, have never dared to impute to it any of those iniquities with which the world abounds. In Masonry there is neither “first nor last;” there are neither “strongest nor weakest,” “highest nor lowest;” there are only brethren, all equal—all wishing the welfare of one another—all united to enjoy the pleasure and happiness of rectifying each other’s hearts, of edifying each other’s minds, and of promoting as much as possible the social virtues of charity, good will, and *harmony* among themselves and in the world at large. In our Fraternity there is neither ambition, hatred, nor jealousy to disturb its *harmony*; we have no insolence to dread, no enmity to fear. The sole scope and aim of every brother are to seek and propound Truth and Science; to forgive and forget offences; to love, edify, and assist one another. Any dispute, which a zeal too ardent may sometimes elicit, soon disappears, to make room to the general good, which is ultimately decided upon; while the spontaneous avowal of those who were in the wrong, attended by instant reconciliation, brings back the pristine concord and peace among the Craft.

(To be concluded in our next.)

TO THE EDITOR OF THE FREEMASON'S REVIEW.

SIR,—As the work of Mr. O'Brien on the Round Towers of Ireland has attracted no inconsiderable share of attention, perhaps you will deem the following remarks, upon one of the Round Towers in Scotland, which were embodied into an Essay and laid by me (without the slightest knowledge of Mr. O'Brien's labours) before the Antiquarian Society of Edinburgh, in the month of January last, deserving a place in your interesting miscellany.

Yours very obediently,

R. TYTLER, M.D.

London,
Aug. 1st, 1834.

One of the most remarkable antiquities in Great Britain is the Ancient Round Tower, at present standing within the Church-yard of the city of Brechin, in the shire of Angus, in Scotland. This Tower is usually called "the Little Steeple of Brechin," in contradistinction to the larger Tower, or Steeple of the Church, which is a remnant of an ancient Cathedral, originally belonging to the Bishoprick of Brechin, that is still one of the sees of the Episcopal Church of Scotland, and gives a title, at present, to the premier Bishop; "the Bishop of Brechin" being the title at this day bestowed upon the first Pastor of the Episcopal Church of North Britain.

The age in which the Little Steeple was erected is wholly unknown,—as well as the race of people by whom it was constructed, and the particular purposes which were contemplated by its Builders. This extraordinary remain of a former age has been examined and described by some of our most eminent researchers into British Antiquities, such as Gordon, Grose, and Pennant. By those writers, however, the question is left unresolved, at what era the Brechin Tower was built, whether by the *Picts*, in the most remote periods of British History, or by the *Culdees*, and other races of *Christians*, by whom our Holy Religion was introduced into these Islands.

"The Little Steeple," consists of a beautiful slender cylinder or hollow pillar, about eighty feet high, built with sixty rows of smooth

stones, strongly cemented together by mortar, and is surmounted with a cone of masonry, resembling the Architecture of the contiguous Church and large Tower. This portion of the fabric is, therefore, adventitious to the Tower or shaft of "the Little Steeple," and has been constructed at a period posterior to the erection of the cylinder, having been added to the summit of the Building probably at the period of the erection of the Cathedral and larger Steeple. This more modern cone, or crown, is about twenty-three feet high,—and thus the whole Tower, complete with the Pyramid, exhibits a handsome fabric about one hundred and three feet in height, and is perhaps the most perfect remain of *Antiquity* in the universe. I make this assertion because I have had an opportunity of seeing many of the most ancient monuments which exist in *Hindoostan*;—I have examined drawings, inspected various representations, and perused descriptions of the Antiquities of Asia, Europe, and Africa; yet can find neither a picture, nor an account of any monument, which we may conceive of equal antiquity, that remains in the perfect condition in which "the Little Steeple" of Brechin at present exists. During the course of my residence in India, from the year 1808 to 1833, I possessed favourable opportunities of examining the antiquities which abound on Continental India, and those that are found within the Island of Java. The facts ascertained by me, from an examination of ancient Oriental monuments, led me to inspect, on the occasion of my recent visit to my native City, in December, 1833, with minuteness the Tower, in consequence of whose presence, Brechin has become celebrated in the writings of our Antiquarians;—and to my surprise discovered, on the western front of that Tower, two undoubted sculptures connected with the ancient mythology of *Hindoostan*.—The figures in question consist of an *Elephant*, having the feet of a *Lion*, and a *Horse*.* Each of those figures is eleven inches in length, and about eight in breadth.—They are carved in relief, and placed at the entrance of an ancient gateway, that has been from time immemorial blocked up with large stones, leaving, however, a small opening a little above, and between the figures, which is sufficient to mark the

* Very inaccurate representations of those interesting sculptures are given in several works in which the *Brechin Tower* is mentioned, and it is to be regretted (although of course unavoidable on his part) that Mr. O'Brien should have admitted those *misrepresentations* of the figures into his book.

former existence of an entrance, at this side of the Tower, into the interior of the cylinder. Previous to drawing any conclusion regarding the particular description of persons by whom those sculptures were formed, two facts must be determined, which are these:—

First,—It is incumbent upon me to prove, that the figures in question really belong to the ancient idolatry of *Hindoostan*; and, second, that they actually occupy the precise situation, at the gate of an ancient Temple, in which, in conformity with the Hindoo mythology, they would necessarily be placed, according to the ideas entertained by *Hindoos*, with reference to the figure of the *Leonine Elephant*, and the horse of *Kalankee*, the tenth and destroying Avatar of *Hindoostan*, who, according to the ideas of the aboriginal inhabitants of *India*, will make his appearance at the termination of the *Kali Yug*, or age in which we are at present living.

In order to determine the first of these positions, it is necessary to enter into an explanation of the origin of the *Hieroglyphic* compounded of a *Lion* and an *Elephant*, which is very frequently discovered at the entrance of ancient Temples, both on the Continent and in the islands of the East. A Hieroglyphic of this description carved in stone was, some years ago, deposited by me in the museum of the Asiatic Society in Calcutta, and in that figure the *Lion* is seen above the *Elephant*, as if the former was in the act of devouring the latter animal,—whilst in the Java Antiquities, the *Elephant* is usually discovered within the Jaws of a monster, consisting of the *Lion's* mouth, and apparently a dragon's or fish's body. It is hence rendered apparent, by means of the various combinations in which the two figures are occasionally discovered, that it is not indispensably requisite, according to the notions of idolaters, that the combination of the *Lion* and *Elephant* should take place in any one peculiar form, but simply that the compound Hieroglyphic should be present, in a particular situation in reference to the Temple,—namely, at one of its gates, where it happens to be found. Thus, accordingly, we find the *Lion* and *Elephant*, combined in various modes, and often separate, at the gates and amongst the ruins of ancient fabrics in India;—and on the western surface of the Scottish monument, the same identical Hieroglyphic is discovered, being a combination of the *Elephant* with the *Lion*; the feet of the

latter being attached to, or forming the support of the former animal.—This, consequently, is a *Hindoo Mythological Hieroglyphic*, and its explanation depends upon the idolatrous notions which are still prevalent with respect to the Tropics, or boundaries of the Solar course in the heavens. According to the Ancients, the universe was represented by a circle, divided equally by a line drawn across the centre,—the superior semicircle, or Northern Hemisphere, being termed *Heaven*, and the inferior, *Tartarus*, *Hades*, or *Hell*. Of these two divisions, the *Tropics* were considered the gates; the tropic of *Cancer* being the portal of *Heaven*, and that of *Capricorn* the gate of *Hell*. When, therefore, the *Sun* reached the Northern Tropic, the gate of Heaven was said to have been opened, and the luminary was then declared to have reached the summit of the hill *Meru*, or utmost extremity of his ascending course. *Jupiter* was thus fabled to be seated on *Ida*, or *Olympus*, *Apollo* on *Parnassus*, and *Mahadeva*, on *Kailas*, or *Meru*—the whole of those fictitious mythological representations bearing a direct allusion to the Solar luminary, or the Northern Tropic, at the extremity of his ascending journey, on midsummer's day.

But according to mythological opinions as they have descended to us,—the world commenced with the *Sun* in *Taurus*, and by means of the *Precession* of the *Equinoxes*, the Earth having retrograded a sign, the *Sun* has retrograded also; and thus the luminary at his height in the northern Hemisphere appeared formerly in *Leo*, and not in *Cancer*. The *Lion*, or sign *Leo*, was, in consequence of the Tropical sign having been *Leo*, thus rendered the emblem of *solar light*, *solar heat*, and *solar strength*,—and this sign, or the *Leonine* symbol, became accordingly the emblem of the arrival of the *Sun* upon the Northern Tropic, or was the sign of solar ascent.

On the other hand, while the *Lion* was thus rendered the *Regent* or guardian of the Northern gate of the *Temple*, or heaven, the inferior Hemisphere was placed under the dominion of the *Serpent*, known to the Greeks and Romans by the names of *Pytho* and *Draco*,—and to the *Hindoo*s by the appellation of *Sesha Naga*. When the *Sun* descended towards the Tropic of Capricorn, he was, therefore, said to have entered the dominions of the *Serpent*, and accordingly a *Hieroglyphic* was constructed expressive of that fact, or the arrival of the *Sun* upon the Southern Tropic. Now the emblem of the *Solar* luminary among the

Egyptians was the Bull's head, or *Osiris*, which consists of the union of the solar circle, \bigcirc , with the lunar crescent, \smile , thus forming the common astronomical symbol, \bigodot , expressive of the constellation *Taurus*, and consisting of the union of the greater with the lesser light. The inferior Hemisphere of the globe being placed under the rule of the *Serpent*, the *Hieroglyphic* invented to express the descent of the Sun into the regions of the *Serpent*, or those of *Hades*, and *Patala* was the head of the Bull, or *Osiris*, adjoined to the body of the *Serpent*. This combination is recognised by mythologists as the serpentine *Osiris*, and is still retained, although obscured, in the form of the constellation *Capricornus*, which is compounded of a *horned head*, originally that of a *Bull*, but at present converted into that of a *Goat*, united to the body of a *Dragon*, or that of a fish.—The serpentine *Osiris*, compounded of the *Bull* and *Snake*, is thus the prototype of the *Elephant*, which consists of a Bull's, or Quadrupedal body, united to the snake, imagined to be discovered in the Proboscis of the Indian animal.—Hence the *Elephant* is the *Indian Serpentine Osiris*, and is the emblem of the constellation *Capricornus* or inferior portal of the heavens. This combination is named by the *Brahmans*, *Ganes*, and decidedly corresponds with the Roman *Janus*;—*Ganes*, or human figure united to the head of the *Elephant*, being the deity of *doors*, and *gates*, precisely in the same manner, that *Janus* presided over the entrances of the Temples and mansions of the Romans. In mythology, the *Elephant*, or *Ganes*, of *Hindoo-stan*, corresponds, therefore, with the sign *Capricorn* of the *Zodiac*, the *serpentine Osiris* of *Egypt*, and the *Janus* of the Romans; and this figure, indicating the entrance of the Sun into *Patala*, or *Hades*, is, strange to say, found at the entrance of an ancient *Hindoo Temple*, which is built precisely in the form of the *Siva Linga* of *Hindoos*, and is in existence in the county of *Angus* in Scotland. The *Lion* and the *Elephant* are thus emblems of the *Two Tropics*, or gates of the Heavens; and, as such, are consequently placed at the gates of idolatrous Temples,—each of those fabrics being supposed to represent the universe, enclosing the *animus mundi*, the *Phallus*, or *Linga*, which is placed within the centre of the interior. The *Lion* is accordingly the sign of the *Solar ascent*, and the *Elephant* that of the *Solar descent*.—Whence, at the ancient door of “the Little Steeple,” is discovered the combination of the *Elephant* and *Lion*, in the identical posi-

tion, in which, according to *Hindoo* notions, it should be placed, and formed in the manner in which it *must* have been constructed, with the view of representing the *descending* or *setting Sun*, to which it fronts. For the *Elephant*, or sign of the *Solar descent*, is placed superior to the *Lion's feet*, or sign of the *Solar ascent*,—the *feet* of the *Lion* symbolising the setting *Sun*; above which is placed the *Elephant*, or emblem of *Hades*. The *shaft* of the Tower forms the *Linga* of the *Hindoo*s, and in all Temples, agreeably to *Brahminical notions*, the *entrance* of the *Temple* constitutes the *Bomannee*, or consort of *Mahadeva Linga*: the *Elephant* placed, therefore, at the entrance of “the Little Steeple,” is a compound of the *Lion*, or *Sing*, the peculiar emblem of the goddess *Bomannee*, and the *Elephant* of *Indra*,—both being essential component parts of *Hindoo Mythology*.

The destroying deity of *Hindoostan* is *Cal*, and his consort is the well-known *Calee*, who equally gives her name to *Calcutta* and *Caledonia*; her most celebrated temple being erected on a *ghaut* upon the banks of what is at present called the old *Ganges*, and *Calec-donia*, or *Calee-dun*—implying “Black *Calee*,” is the precise epithet by which in *Hindoostan* this destroying Goddess is still recognized.

The consort of *Calee* is *Cal*, “the destroyer,” and at the termination of the present age, or *Calee Yug*, that is, the age of *Calee*, he will, it is imagined by *Hindoo*s, appear riding on a horse. This representation forms the tenth Avatar, or *Calanke*; and hence the horse is worshipped, and placed under almost every *Banyan Tree*, in *Bengal*; and constructed exactly in the same shape in which we find the figure upon the western front of the Brechin Tower. This *horse* is the destructive deity of the waters,—*Calee* being the goddess of the *Ganges*; and hence the *horse*, or consort of *Calee*, appears in the Scottish *Calpi*, or *Celpi*, an evil spirit, which, in the shape of a horse, is said to reside in the rivers of Scotland.

But the deity of the waters, beneath the shape of a *horse*, has been, from the remotest periods of antiquity, the emblem of maritime nations. Thus *Neptune* is fabled to have created the *Horse*, and thus also *Dido*, the leader of a maritime colony from *Phanicia*, was directed by an oracle to establish the City of *Carthage* on a spot where the head of a horse should be discovered buried beneath the surface of the ground; and the representation of

This horse is still seen impressed upon ancient *Carthaginian* coins. It is admitted that both the *Phœnicians* and *Carthaginians* traded to *Britain*, and consequently the mariners of those ancient maritime nations conveyed with them to these islands the naval symbol of the *Horse*, which was, in fact, the emblem of the ship; the horse carrying upon Land in the same manner as the ship carries upon Sea, and thus the ship became conversely the symbol of the *Horse*, as the latter was rendered the emblem of the *Ship*. From this combination of the *horse* and *ship* arose the *Scottish unicorn*, which consists merely of the *Horse*, with the *mast*, or *bolt sprit* of the ship, implanted between his eyes.

The horse was consecrated to *Apollo*, or the *Sun*,—indicating the rise of the Sun from the Sea, and his ascent to the meridian, mid-day, or midsummer. Hence the *Horse* is the symbol of the *Northern Tropic*; and thus he appears in conjunction with the *Leonine Elephant*, on the southern side (or side next the *Tropic*,) of the entrance of this most ancient and remarkable Tower.

It is proper to notice, that the Hieroglyphics in question have been noticed, by preceding antiquarians, as being the *Caledonian Boar*.—But to the figure of the *Boar* they have no resemblance; whilst the *Caledonian Boar* is itself a mythological figure, constructed in allusion to the Sun, being a conspicuous character in the labours of *Hercules*, or *Heri Cal*, a *Hindoo* name of the *Sun*, and indicating the Luminary's progress through the *Zodiacal* constellations.

Above the Hieroglyphics, which have been described, are three figures, also cut in relief, which have evidently been sculptured by followers of the *Christian Religion*. They represent the *Crucifixion*, and two devotees, or monks,—having no appearance whatever of the Virgin Mary, and St. John, as mentioned in the *Encyclopædia Britannica*. Those figures are carved in a style of superior excellence to those of the *Elephant* and *Horse*; but whether they do, or not, belong to the same age, I feel myself incapable of determining. I must, however, observe, that the *Saka*, or *Younger Buddha*, of *Hindoos*, is undoubtedly a corrupt tradition of the History of our SAVIOUR. This point I conceive to be capable of establishment by means of undoubted historical proof; but to enter into full demonstration of this most interesting fact, would lead me far beyond the bounds which a paper intended for the limits of your miscellany would admit. I therefore content myself with remark-

ing; that the ancient name of the *Esk* river, on whose banks "the little Steeple" of Brechin is erected, was *Isaca*, or *Saca*, that consequently the *Brechin Tower* is a temple of *Saca*, and that figures of the *Elephant* and *Horse* are well known sculptures discovered on the temples of *Saca*, both in *Hindoostan* and in the island of *Java*.

R. T.

THE PHILOSOPHER AND HIS PUPIL.

THE first rays of the rising sun were gilding the marble palaces and temples of Crotona, when Heros and his companions, fresh from the wine-house and the stews, frightened the silence of the blushing morn by their loud jests and bacchanalian songs. The careful citizen, starting from his slumber, prayed Minerva that his sons might not resemble Heros; the virgin, who had gazed upon him with enamoured eyes, vowed a wreath to Juno to incline the libertine to marriage; while the aged augur, employed at that early hour in decorating the temples for the morning sacrifice, scowled after him, and prophesied of evil. Reckless alike of censure or esteem, the mad troop bounded on, appearing, in their flowing garments and flower-crowned brows, more like a band of spectres than children of the earth. At length they reached the building where Pythagoras, who had fled from his native Samos, disgusted with the tyranny of Polycrates, taught that system of philosophy which has rendered his name immortal. Even at that early hour his school was thronged with pupils, who formed a circle round their inspired master, so wrapped in his discourse, so mute and breathless, that they more resembled a groupe of statuary from the chisel of the divine Praxiteles than an assembly of living men. The subject of his discourse was the then mysterious science of geometry, the knowledge of which he had acquired in his travels through Egypt and Judea, and which, veiled in allegory and symbols, he taught to his more favoured disciples. In the midst of his lecture, the propriety of the assembly was disturbed by the uncereemonious entrance of Heros and his companions, who, reckless and eager for sport, thought to confound the philosopher, and turn his doctrines into mirth. Pythagoras received them with an undismayed countenance, and, perceiving their design, resolved, by changing the subject of his lecture, to shame them, if possible, from the vice to which they were the slaves.

"Drunkenness," he exclaimed, "ye men of Crotona, is alike the grave of manhood and of virtue; the homicide of reason—of that noble faculty, which the gods have given to mankind to distinguish them from

the creatures of the field ; but, alas ! how often is their benevolence wronged by its perversion ! How often is society outraged by the folly and madness of the wine-cup, and man, the nearest to the gods in wisdom, strength, and beauty, by his own act, by the indulgence of the worst of vices, degraded to the level of the brute ! We see them in our streets the scoff of childhood, the scorn of the wise, the inferior of the slave. While such men exist in Crotona the altars of Bacchus need no hecatomb ; garlanded for the sacrifice, the herd of voluntary beasts are waiting at his temple."

The clear voice and dignified manner of the sage gave strength to his words. Heros hung his head in shame, and silently removed the garland from his brow.

"What," hiccupped Theon, one of his dissolute companions, who had observed the action, "shamed by the scolding of a man, who rails against the pleasures of the world because he is past their enjoyment, or has found them sour?—Still silent? Art thou a man, and suffer a torrent of epithets to overwhelm thee, drowned in expletives?—Well, be it so. Let us leave him, friends, to turn sophist ; in thy present mood, I'll have no more of him or thee ; the fit will soon pass, and thou wilt find us at the house of the courtesan Lais ; her smiles will dispel the fumes of the wine, and soon unphilosophise thee."

With these words the drunken Theon and his friends departed from the hall, leaving Heros alone with the moralist and his disciples. For hours the abashed youth sat, with his face veiled in his robe, listening to the wisdom of Pythagoras with attentive care, and reflecting with bitterness upon the folly of his past life ; his name stained with excess, his means impaired ; the noble aim, the purpose of his being, defeated and destroyed. The instruction for the morning being ended, one by one, the disciples bowed to their master, and left his presence in reverential silence. The sage was, at last, about to depart, when Heros, falling on his knee, caught him by the garment.

"What wouldst thou?" demanded the surprised philosopher : "this house is not a vintner's, nor are those who were its inmates thy companions. The residence of Lais is in the street where stands the Hospital ; if thou art incapable of reaching it, a porter will convey thee to her doors for hire."

"Father," exclaimed the youth, wounded by the severity of his manner, "I abjure such pleasures ! I would learn truth, teach me thy wisdom."

"It is the wine-cup speaketh," sternly rejoined Pythagoras : "truth is an element too pure for thy vitiated taste.—Wisdom to thee !—wisdom to a drunkard ! as well might you offer green Pluto's sacrifice upon the altar of Olympian Jove, and deem the rites accepted.—Farewell."

"Stay yet one moment," replied the suppliant. "Is the folly of youth

to render of no effect the resolve of age ; even the gods relent if wooed with penitence.—Wilt thou be less pitiful, father—Friend, reject me not ; lead me from ignorance to wisdom ; from vice to virtue.”

The sage, attracted by the apparent earnestness of the youth, gazed upon him for a few moments, as if to read his very soul. “ I remember,” he at last exclaimed, “ during the Trojan war, thou wert shield-bearer to the valiant and royal Agamemnon, and wert slain by an arrow from the walls ; evil and good were mingled in thee—thou art still the same, I find. Dost thou not remember me?—I then was Euphorbus.”

Heros listened in astonishment, never having heard before of the sage’s doctrine of the transmigration of the soul.

“ Thou art strangely surprised, I see,” continued Pythagoras. “ Alas ! for the unrestrained indulgence of thy passions, were thy soul chastened by temperance, thy mind fortified by wisdom, that past, which now appears to thee a page, blank and unlettered, would be clear as the bright sun ; but now the earthly particles of thy nature prevail, and vice and intemperance obscure it.”

“ Tell me,” exclaimed the bewildered youth, “ how may I hope to obtain such wondrous knowledge ? ”

“ By silence and patience,” replied the philosopher. “ No words,” he continued, laying his finger upon his lip ; “ obey me—await my hour, and depart.”

Silent and thoughtful, Heros sought his home ; a few hours had changed him. The intoxicating pleasures that hitherto had held his soul in chains, debasing its action, crushing its nobler energies, he determined should be cast off for ever.

“ The cup, the midnight revel,” he exclaimed, “ shall be exchanged for wisdom ; like an unseemly garb, I cast aside the vices of my youth, and clothe myself anew.”

Months passed away, and Heros still adhered to his resolution. Night found him at his studies, and morning stimulated him but to fresh exertion : still the expected summons from the sage came not ; and, with the impatience of youth, he deemed himself forgotten, or held unworthy of his instruction. The report of his altered mode of life soon spread through the city ; but when they heard it, old men shook their heads, and exclaimed, “ that he would break out again more furious than the untamed colt ; more drunk than ever.”

His companions, angry at being denied admittance at his door, sneered, and declared he had a fever ; but all joined in the opinion, that his present change of life was but the mask for some fresh folly.

The day of the city festival at last arrived, and Heros once more mingled with his fellow-citizens ; it being an occasion on which he could not be absent without dishonour. Instead of the loose, festive

garments he had hitherto worn, he appeared in a robe of unbleached wool, carefully girded round his person; while with an ivory staff he guided his steps with decent gravity. On his entrance into the assembly, the old men scoffed at him, and refused him his seat amongst them, exclaiming, "Who is this in the garb of a sage?—the drunkard, Heros!—back, your place is not here."

Instead of resenting this marked insult with the intemperance that had formerly characterised him, he meekly bowed his head, saying, that youth was honoured in the reproof of age. The young men of his own standing, emboldened by the example of their elders, refused to receive him, reviling him for a hypocrite; even the maidens, who had formerly courted his smile, thinking to gratify their parents by a display of modesty, drew their veils closely, as he passed them. Heros looked around, no one smiled upon him; none moved for him: shamed, at length, with being the object of the public gaze, he quietly seated himself at the feet of the assembly, with the outcast, the beggar, and the slave.

Pythagoras, who, with his disciples, had been honoured with a public seat, beheld the conduct of Heros with secret satisfaction, and, advancing in the centre of the assembly, exclaimed aloud, "Know, oh! ye men of Crotona, that humility is the first step to wisdom;" and giving his hand to the overwhelmed but delighted youth, he led him to a seat amongst his pupils. The citizens loudly applauded the judgment of the sage, exclaiming, "Hail to Pythagoras!—honour to the crowned victor of the Olympic games!" The ceremonies of the day passed on, and Heros had the satisfaction of twice laying the prize of his skill at the feet of his distinguished master.

Pythagoras demanded from his disciples a noviciate of five years, before he admitted them to a participation of the higher mysteries of his science. The reformed Heros had, for as long a period, been one of the most zealous of his pupils; the first to await his instruction, the last to depart. As the favoured of the philosopher, the good no longer shunned him, men's tongues were loud in his praise; and he waited impatiently for the hour that was to admit him to a participation of that knowledge his soul thirsted to attain.

Returning from the contemplation of the heavenly system, whose many worlds proclaim the existence of an eternal principle, he encountered a party of his former dissolute companions, with Theon at their head. The wine-cup had been drained, and the madness of its strength was manifest in their actions.

"What," exclaimed Theon, scornfully, "virtue and philosophy at this late hour. A convert, friends, a convert—Minerva is deserted, and Venus is now the ascendant star!"

"With shouts of obscene laughter, the drunkards surrounded the object of their sport, taunting him with their jests.

"Let me pass," said Heros; "our paths are different; why should there be strife between us?"

"One cup—one strain, and you are free."

"And so forfeit all I have laboured to attain—never! You may persecute, insult, destroy me, but ne'er again reduce me to a level with yourselves. The drunkard's vice is——"

"Listen to the sage," interrupted Theon, "or rather to the hypocrite—he blasphemes the rites of Bacchus; let him beware the god's revenge."

Unmoved by his patience, the drunken Crotonians danced round him in frantic revel; striking him with their garlands, and even inflicting more serious injuries with their feruled staves. Tired of the exercise, they at last paused.

"Wilt thou yet drink?" exclaimed the chief of his tormentors, presenting a cup of wine. "One libation in honour of the insulted god, and you may depart." "

Heros rejected the insidious offer.

"This scorn is well," sneered the vindictive Theon; "since you reject the pledge of friendship, receive the effect of hate." And falling upon him with their weapons, they left him bruised and bleeding upon the earth.

The wounds Heros received bore honourable testimony of his virtue. and Pythagoras resolved no longer to delay his initiation, but prepared to celebrate the event with becoming splendour. The report soon spread through the city, and the people prepared for the event as for a festival.

* * * * *

"What!" exclaimed Theon, who, with his friends, were assembled at the house of Lais, "Heros received into the order of philosophers!—public honours to him—the patron of debauchery—the promoter of every mischief!"

"Ay, but he 'is changed," replied one: "hath grown studious; for these five years past, held himself aloof from all such vices; contemns them, as we well can witness."

"No matter," said Theon, "I will not do him reverence, or give place to him in the assembly of the citizens—never. Lais," he continued, "he was once thy slave; exert thy spells; out of thy woman's wit invent some plan to change his purpose—to cover him with shame instead of honour; and a hundred golden pieces shall requite the task."

Lais accepted the glittering bait; and it was resolved that a last attempt should be made to shake the constancy of the neophyte. Lais was young, and to the voluptuous beauty of a matured person added

the dangerous fascination of wit and grace. Her pride had been piqued by the desertion of Heros; and she prepared for the attempt with the strong desire of success, and confidence of her powers.

"Let him but gaze upon my form, drink the dark lustre of my eyes, or listen to my passion-breathing lay, and he is my slave for ever."

The confederates applauded her resolution, and, as they gazed upon the animated temptress, exulted in the confidence of success. Heros kept the vigil of his initiation in the temple of Minerva, robed in white, and crowned with the acanthus-flower—he knelt before the awful shrine of the goddess, whose statue frowned in stately majesty upon her suppliants. Half the night had passed in solitude and prayer, yet the neophyte still knelt, motionless as the statues around him; the dim light from the perfumed lamps faintly showing the slender marble columns, and gilding, with a silvery tint, their delicately carved capitals; before an arch, which led to the secret recesses of the temple, hung a richly embroidered veil of the prismatic colours, having in its centre a *golden triangle*. The meditations of Heros were disturbed by the faint tone of a lute, struck with a master-hand so soft and sweet, that nought could live between its sound and silence.

"Do I dream?" he exclaimed: "or have my senses indeed become refined to that which is not earthly?—Nearer and nearer comes the sound—I am lost in melody."

As he spoke, the strain increased in power, and a voice of sweetness accompanied the instrument to the following words:

"Drink of my cup—the am'ranth-flower,
That in its golden bosom lies,
I pluck'd in that eternal bower,
Where love ne'er fades and hope ne'er dies.

"Drink of my cup—the gift I bring,
Is light—is life—eternal gain;
'Twas drawn at that immortal spring,
Whose waters time can never drain."

As the strain concluded, a cloud of rich perfume filled the temple, and a female figure, bearing a golden cup, advanced towards the astonished Heros; a silver veil floated over her form, sufficiently transparent to display the most perfect symmetry; gems of value hung upon her naked arms and feet; with bewitching grace, she presented to the trembling neophyte her insidious gift.

"Immortality!" he exclaimed: "Can it be?—Am I deemed worthy the eternal boon?—Spirit!—goddess! whatever thou art, in mercy to my bewildered senses, repeat the promise!—tell me!"

"Drink of my cup," exclaimed the figure, "and pleasure—immor-

talities are thine! The lip of beauty and the praise of me; the juice of earth, the honours of the world—all that men prize and seek."

"Thou meanest not virtue," replied the doubting Heros.

"Virtue!" said the disguised courtesan; "What is virtue? The prejudice of age—the dream of the philosopher—the scorn of the really wise. The only good is pleasure; that thou mayst prove."

"Never, if it must be purchased at such a price! Take back thy gift."

"Cold, unfeeling man!" exclaimed Lais, casting aside her veil: "princes have sued for my favours, yet I seek thee!—poets, philosophers have owned my charms, yet have I cast aside my sex's pride to woo thee, cold one! to my arms.—Heros, am I rejected?"

The melting look which accompanied these words touched the heart of Heros; he feared to gaze upon her beauties, yet his resolution changed not.

"Leave me," he said, firmly, and with averted glance; "I am devoted to a better choice—virtue. I can have nought with thee."

Lais, determined to try the blandishment of her person, caught him by the robe, and casting her ivory arms around his neck, turned her gemmed eyes on his.

"Now then, leave me, if thou canst! for thee I will resign all other love!—Thy heart shall be my home—thy breath my life!—Leave this dull temple and the coming rites; and let this kiss be the fond seal of our eternal union."

Heros felt his resolution wavering, but, with one strong effort, he cast her from him; and calling on Minerva for aid, rushed to the protection of her altar. At the same instant the veil fell to the earth, and Pythagoras, attended by the initiated, entered the temple. Lais fled to her disappointed confederates.

"Well, my son," exclaimed the philosopher, "hast thou proved thy claim to be admitted into our order. Thy trials are past—thy virtue shall be rewarded. A bride immortal awaits thee, to whom thy happiness,—thy life shall now be consecrated; within whose arms treachery can never lie—disappointment never reach thee—her name is *Science*, the daughter of *Wisdom* and of *Truth*."

JOHN FITZ.

A SKETCH OF THE YEAR, 1425.

BY A. U. T.

It was in the year 1425 that the practice of Freemasonry was prohibited in this country; this step was occasioned principally by the interference of Henry Beaufort, Bishop of Winchester, who, being entrusted with the care of the person and education of Henry VI., a minor, was desirous of obtaining the sole government of the affairs of state, but conceived that the Craft, as a body, was inimical to his designs.

In defiance, however, of the act, several of the Lodges continued their meetings, although they were compelled to do so in the strictest privacy. The Lodge of St. John was among those who braved the order of prohibition; and their meetings were, at this particular period, held at the house of Brother Jonathan Slark, the actual Master of the Lodge, who resided in the neighbourhood of Eastcheap; a man peculiarly qualified, by his steady, determined, and upright character, to uphold and direct the proceedings of the Brethren.

It was in the month of November in this year that John Fitz, who had just arrived at manhood, was initiated into the tenets of Freemasonry. He was by trade a jeweller, and conceived that he would be greatly benefited in his calling by being enrolled, more especially as his connexion was principally among foreign merchants, who were, generally speaking, members of the fraternity.

His uncle, Slark, the Master, was averse to the introduction of his nephew upon several points; but particularly as the state of the times were so truly inimical to the order, as to render it dangerous for any man to be known following its pursuit. The expressed determination of John Fitz was so unalterable, that his uncle was at last induced to propose him as a candidate for initiation into the peculiar mysteries of the order.

The effect produced upon the mind of their young Brother by the ceremony of initiation was extremely gratifying to the members of the Lodge: his warm expression of thanks to them for the benefits he felt they had conferred on him was so hearty and sincere, that they readily confided to him certain features of their art.

Upon this evening, however, an unfortunate occurrence took place, which eventually proved a most disastrous one. Robert Sprang, a draper, and a fellow-companion of John Fitz, was also proposed for admission

into the St. John's Lodge, but in consequence of his having, in a matter of private business, distressed, in a very unfair manner, one of the members, and which was explained by the individual himself, the request for his admission was negatived.

The avowal of the decision of the Lodge was communicated to Robert Sprang by three of the members, who were deputed to wait upon him at the Apple Tree Tavern, where both he and John Fitz were in attendance. The apparent want of confidence thus shown excited his bitter ire; indeed, he solemnly swore that their refusal to admit him should be attended with a marked result. In addition to this, he refused to receive the consolation which John Fitz proffered to his wounded feelings; who assured him, that he would endeavour to make matters straight, and pledged himself to leave no stone unturned to induce the Lodge to rescind the obnoxious resolution.

"Your assistance I despise," retorted Robert Sprang. "I will not disgrace myself by being made a Mason, now that I know they are actuated in their proceedings by private malice and falsehood; and I warn you, Fitz, in remembrance of our former fellowship, to avoid the path you now seek to tread, as I feel it will, if you persist, eventually lead to your destruction."

Thus saying, he left the house; and Fitz, undaunted by the wild speech of Sprang, proceeded with manly fortitude to obtain the object of his wishes.

Such strict precaution was observed in keeping the place of meeting secret, that Fitz was not even aware that the Lodge was held at this period at his uncle's house. Upon this occasion the members separated, and Fitz was told to proceed singly to his uncle, who was then waiting for him. He had three streets to pass through before he could arrive there; and at the time he was being admitted he fancied he saw Robert Sprang at the distant corner, although he was unable, by the fog which then prevailed, to recognise him distinctly.

Sure enough, however, it was Sprang. After leaving the Apple Tree Tavern, he almost instantaneously conceived the plan of watching the party he had left; naturally concluding, that if he could dog the steps of Fitz, he should be enabled to discover the place of meeting, and by that mode procure certain means of revenging himself for the deep insult they had shown him. The departure of the four, separately, at once awakened his surmises, and proved to him the caution necessarily to be observed in tracing them to their haunt. He followed; saw Fitz enter his uncle's house, and, in the course of the following hour, thirty-seven individuals were also admitted; several of whom he knew by report to be Freemasons. So determined was he to watch, that he continued on the spot until the hour of one in the morning, at which time the whole of the party separated, and retired to their respective homes.

He was aware, from prior information, that the meetings of the Lodge were held weekly, and concluded, that the same night in each week was appropriated for that purpose. The following day, relentless of the consequences, he waited upon Justice Knaggs, a known creature of the Bishop of Winchester, and made known to him the meeting which had taken place, in defiance of the orders of the government, disguising, however, the reasons which had actuated him to make the discovery.

The course to be pursued in the matter was duly considered. At one time the Justice conceived it better at once to issue his warrant for the apprehension of John Fitz; but, upon reflection, it was determined to wait until the following week: and by that means, not only procure direct evidence, but enable them to secure the whole of the parties practising the forbidden rites of Freemasonry.

To carry into effect this double purpose, several officers were placed in the immediate neighbourhood: their operations being superintended personally by Justice Knaggs, who was determined, if possible, to make an example, in order to prove his subservient allegiance to the proud and vindictive Bishop. Robert Sprang was correct in his surmises. About the same number of persons arrived and were admitted into the house of Mr. Jonathan Stark: after a short delay, and when the neighbourhood had generally retired to rest, the officers proceeded to their task. Having knocked at the door, it was opened by a porter belonging to Stark's establishment, whom they immediately took into custody, and desired him to conduct them to the room where the Freemason's Lodge was held, and where his master and friends were engaged in treasonable purposes, and for whose apprehension they had warrants. Unmoved by their threats, he refused to do so, telling them they were at perfect liberty to search the house, and would find themselves mistaken in supposing any meetings were allowed to be held in his master's house for treasonable purposes.

Every habitable room in the house was searched without effect: it now remained for them to search the vaults, which were known to be extensive. A considerable time elapsed before they could obtain torches for that purpose, and then they were under the necessity of procuring a crow-bar and using strong manual labour before they could force the first vault door. Long before this was effected means had been successfully taken to preserve their secrets: the Brethren were perfectly aware of the dangerous predicament in which they were placed, and they therefore readily used their utmost exertions in removing and clearing away their paraphernalia.

It was then decided that the whole of the party should depart, it happening by a fortunate circumstance, that they were enabled to do so, by

means of a trap which opened from one of the vaults, into a court where heavy luggage was usually introduced. By a ladder, this was easily done, and the escape of the whole party was effected without the slightest interruption.

It would be in vain to attempt to describe the astonishment of Justice Knaggs and his myrmidons at their fruitless search. The minutes' scrutiny was made without success; and indeed some doubts arose on the part of the men as to the safety of pursuing their investigation, conceiving that such an escape was almost supernatural. The malice of Robert Sprang was shorn of its venom, and his spiteful attempts were completely defeated: not, however, that the disappointment corrected for one moment, his bad feelings; on the contrary, he solicited the Justice to arrest John Fitz, and even accompanied the officers to his former friend's house, where Fitz, who had arrived at home, was taken. The opinion of this unfortunate young man, in regard to the political events of the times, was well known to be completely inimical to the designs of the party of the Bishop of Winchester: he had upon several public occasions rendered himself conspicuous in siding with the adherents of the Duke of Gloucester, protector of the realm; and was known to have headed a party of his young fellow-citizens upon the occasion, when the Bishop with his servants and followers were repelled from taking forcible possession of the City.

The old Justice waited upon the Bishop early on the following day, and related to him the particulars of the attempted arrest of the Freemasons, and the step he had taken with John Fitz, whom he represented as a partizan of the Duke of Gloucester, and a determined foe of the Bishop.

Incensed beyond measure by the story, the Bishop at once determined to wreak his vengeance on the person of John Fitz, and gave immediate directions for bringing him as a criminal before him for examination, which was done the same day at the residence of the Bishop, in Stangate, Lambeth.³

He was accused, on the evidence of Robert Sprang, and testimonies were offered by Justice Knaggs and his officers, in support of the charge of being engaged in treasonable practices, contrary to the laws of his country. Fitz defended himself by referring to his known attachment to the king and to the government; at the same time, he stated he would not degrade his character, by denying that he was a Freemason.

The bishop at once desired him to reveal the objects and pursuits of the Craft. To this question the prisoner stated, in a bold tone, "That although he was but a young member of the fraternity, he

This palace is now converted into a warehouse for pottery.

could upon his oath aver, that their principal objects were morality, and that they employed themselves in the cultivation of the natural sciences, and in obtaining mathematical and mechanical knowledge."

This upright answer was grating to the ears of this unchristian judge.

"I demand you to inform me, without evasion, the exact ceremonies made use of when persons are initiated."

This Fitz declined answering, stating, that he had solemnly engaged never to reveal the same by word of mouth.

"Then write it down!" the bishop exclaimed.

"No," answered Fitz, "I am equally bound never to reveal, by any act or deed, either directly or indirectly, the peculiar and valuable tenets which have been entrusted to my keeping."

"Then, put him to the torture!" cried the infuriated bishop; "we will force this braggart to tell the truth."

"Never!" answered John Fitz; "I will never swerve from the principles of honesty: rather than my tongue or my hands should disgrace themselves by violating my honour, I would submit to their loss."

"You shall be taken at your word," exclaimed the bishop; "for without you clearly explain to us the practices pursued in your treasonable society within twenty-four hours, you shall be punished in such a manner, as to be an example for deterring others from pursuing such damnable doctrines."

Fitz was then recommitted; and strange to relate, it appeared by report, that in the course of the night he made his escape from his dungeon. But what excited the wonder and apprehension of his relatives and friends, was the strict concealment he apparently observed, for from that period they were unable to trace him, and at length, after a considerable period had elapsed, they concluded that he had been basely murdered.

It was in the year 1447 that the Bishop of Winchester died, having survived the good Duke of Gloucester, as he was called (whose death or murder has been placed, upon sure foundation, to his account), only two months.

After this event took place, the Lodges met openly, without incurring any penalty for so doing, and the St. John Lodge was then held at the Apple Tree Tavern. At one of their meetings, they were informed that a person unknown to their Guard or Tyler wished to obtain admittance, and who appeared, from infirmity, to be unable to give proof of his eligibility. The necessary and requisite measures were immediately ordered to be taken, and after a considerable delay, which arose from unforeseen difficulties, it was reported that the stranger was really entitled to admission. He was consequently introduced, and to the

astonishment of the Brethren who were congregated, he made himself known to them as their long lost Brother, John Fitz! His appearance exhibited marks of the lowest penury and distress; but what excited their horror, was the discovery that he had, by his virtuous and manly fortitude in preserving their Masonic secrets, been subjected to the most infamous tyranny and mutilation of his person—both his hands had been CUT OFF and his TONGUE had ACTUALLY BEEN TORN OUT! Where or how, this dreadful punishment took place, remained a secret for ever. They were unable to trace, from his inability to describe, the authors of this cruel outrage: the only mode which was left them to prove their sympathy and admiration of his conduct was readily employed, and during the after-period of his life he was supported and countenanced, not only by the Craft, but by the higher orders of society.

BROTHERLY LOVE AND AFFECTION.

The following interesting and truly Masonic narrative is vouched for authenticity from the Royal Somerset House and Inverness Lodge, No. 4.

ON the 27th November, 1812, a very large and valuable fleet sailed from Spithead for the West Indies, under the convoy of the *Queen*, man-of-war. A very short time after their sailing, a most violent tempest arose, and this valuable convoy was so much dispersed, that only forty sail remained under the protection of the “Consort.” At this “untoward” crisis, it happened that the *Gloire*, French frigate of forty-four guns, was cruising betwixt the Western Islands and Ferrol, and fell in with the numerous stragglers of this ill-fated convoy. After this calamitous dispersion, this powerful frigate, amongst the dispersed and unarmed, made many captures and valuable prizes, and amongst the rest, the ship *Princess Royal*, Captain Alexander Foster, a fine ship of 400 tons, laden with plantation stores for the Island of Jamaica. Captain Foster, on being taken on board the French frigate *Gloire*, to deliver his papers, took the opportunity of making himself known as a *Mason* to the brave and chivalrous commander of that frigate, and was thereupon ordered into the commander’s cabin. He was politely informed that the “mystic tie” was recognised; that the duty which he owed to his emperor and to the country he served was paramount, and consequently his first care, and that his next duty was that which he owed as a man and as a Mason—“To serve a Brother in the hour of need.” Feeling himself encumbered by his numerous captives, and wishing to continu-

a cruise destructive to our commerce, as strictly compatible with his duty, he deemed that with honour he could show his respect for the Craft, by making "Brother Captain Foster" a present of his ship the *Princess Royal* and her cargo, as *cartel* to receive from the said frigate all the prisoners by whom he was then encumbered; a condition most gratefully and most fraternally accepted.

Thus liberated, the *Princess Royal* proceeded on her course, and landed and set at liberty the numerous captives at Barbadoes, and proceeded on to her ultimate destination, Jamaica, where she delivered her cargo of supplies, and loaded back for the port of London, where she soon after arrived in safety.

The peculiar circumstances of this case, led Captain Foster, advisedly, to apply to the Admiralty Court for salvage; and after very deliberate investigation and proof, if my memory serves right, a sum of 500*l.* was awarded. But, nevertheless, so romantic and doubtful was this occurrence deemed, that on information said to be communicated by the collector of the customs in Jamaica, the said ship *Princess Royal* was seized in London, upon the presumption that she had been ransomed, and consequently had forfeited her privileges as a British ship. After a most searching and diligent inquiry, and an appeal to the Privy Council, the said ship *Princess Royal* was liberated from this unworthy restraint.

The narrator of this incident was the acting party to procure the release, and to preserve the privilege of this ship to her British owner. He was cognizant of every fact, and it produced upon his mind the desire of knowing more of a science which displayed Brotherly Love and Affection in reality, and without show or affectation. He became one amongst Masons immediately thereafter, and now labours as a Mason to do good within his sphere.

ON THE NECESSITY OF A BUILDING FUND IN AID OF MASONIC ASYLUMS.

In our last number, we adverted to the subject of an asylum for the AGED MASON, and we promised to offer a plan for its erection and endowment, in conjunction with a school-house for boys. It was not, however, our intention to have brought forward this interesting subject at so early a period, but the school edifice of the sister-charity having sustained some serious dilapidation, we feel it to be an auspicious moment to make an appeal for the general interests of our charitable institutions. It is a theme upon which we may well plead strongly; and we

feel a proud satisfaction in the assurance of being able to show good evidence that abundant means exist to ensure the completion of so desirable an object.

It will hardly be denied, that the domiciliary discipline of a well-regulated establishment has ensured, for the female claimants upon Masonic sympathy, the most important advantages; and the surest proof (if any, indeed, were wanting) of the inestimable value of "The Royal Freemason's Charity for Female Children," will be found in the avidity with which parents seek admission for their children within its peaceful walls.

Several, indeed we may say a great number, of the Brethren are anxious to procure for the boys the same advantages as are possessed by the governors of the girls' school, and are ready to offer both their active services and pecuniary aid; on the latter point, we speak advisedly in stating, that the whole of the sum required would be raised within twelve months, if proper and full explanations are addressed to the Craft.

That the AGED MASON, whose earlier years have been passed in the active and cheerful exercise of his avocations, whose summer has been warmed by friendship and cherished in hope, should, in the winter of life, find no haven to receive him, is a NEGLECT in the Order itself. Individual cases of an irreproachable nature will occur, where due advantage may not have been taken which opportunity of independence has probably afforded; indeed, how often is success the mere result of a lucky chance. The pure and blessed spirit of Masonry will readily cast a veil over the frailties of many, but oh! let her enshrine the few choicer but aged veterans, whose misfortunes and not their faults lead them to seek a shelter, when no longer able to work, even for a morsel of bread.

That the lessons of experience may assist youth in its earlier thoughts, let the aged Mason and the youthful orphan be associated under one roof, thus proving the truly majestic beauty of a system where the provident care and the fostering hand of the more fortunate Brethren can afford protection alike to the infant and the aged.

We would now enter upon a plan to raise the necessary funds for this most desirable object; but, as we have already stated, a serious dilapidation has been discovered in the foundation of the female school edifice, which, although built scarcely forty years since, has become so thoroughly decayed, as to require a sum exceeding 1200*l.* to defray the expenses attending its repair.

Our first duty is to return sincere, grateful, and heartfelt thanks to the merciful Protector of all His creatures, that a timely discovery was made of the danger to which our infant community might have been exposed, from the (alas! but too probable) sudden falling in of the

entire building. Under this serious visitation, it is imperative upon us to combine this unlooked-for call upon the general attention, and trust that the liberality of all classes of Masons, each according to his means, will promptly and cheerfully respond to the appeal. The total sum to be raised for the entire completion of the triple object will probably reach FIVE THOUSAND POUNDS—a large amount; but we will endeavour to prove it to be within our reach.

In London and its vicinity there will, it is to be hoped, be a simultaneous effort made to commence the subscription-lists, while, in the provinces, the provincial authorities will, no doubt, convene meetings in support of the cause for which we so earnestly implore their charitable service. Where no provincial authority exists, subscriptions and donations will be thankfully received by the grand secretaries, the secretaries of the two charities, as well as by the editors and publishers of the *Freemason's Review*, in aid of "THE BUILDING FUND FOR THE MASONIC ASYLUMS."

We suggest, most respectfully, to the fraternity, that, to meet the general objects of the THREE institutions, the following propositions may be seriously considered.

First.—That a dutiful address may be presented to His Most Gracious Majesty, our illustrious Grand Patron, and also to Her Most Gracious Majesty, the Queen, the Patroness of the Female School, setting forth the several circumstances of our case.

Second.—That the natal day of our illustrious Grand Master be further commemorated as a festival in aid of the Aged Masons' Asylum; for which subscriptions and donations will be received as on the other days of festivity.

Third.—That a subscription be opened at large in aid of a building fund for the erection of the Boys' and Aged Masons' Asylum, and for the effectual repair of the Girls' School House.

Fourth.—That the Grand Lodge be requested to direct the payment, annually, of one shilling from each London member of the order, and sixpence from each country member, in aid of this object. It being well understood, that children from the country are equally eligible with those in London for admission, and that, in the laws and regulations for the admission of aged Masons, the country members shall have a proportionate claim.

Fifth.—That the clerical brethren of the order be solicited to advocate our cause from the pulpit in their various districts.

Sixth.—That it be suggested to the Provincial Grand Lodges to hold an annual festival in aid of the proposed building fund; their interests, in fact, being inseparable from the leading necessity*. If this recom-

* From this source considerable aid may be confidently expected.

mendation be extended to the Lodges in India, the West Indies, British America, the colonies, and all parts where the English warrants are in force, there will, in all probability, be very liberal remittances made.

Seventh.—That a night for an annual ball shall be fixed at such period of the season as may be considered most eligible. The proceedings to be under the sanction and arrangement of an especial committee.

Eighth.—A concert in the Hall would probably produce a handsome sum. In such a cause our vocal brethren, we are confident, would rally round the standard of charity; aye, more, we could vouch for the splendid services of more than one sister of mercy to hallow the sacred cause.

Ninth.—That as the excursions to the Nore have already produced for the boys' school nearly a thousand pounds; it is probable that an additional excursion would materially aid the general building fund.

Tenth.—That a fancy fair be held in the Zoological, Surrey Zoological, or Vauxhall Gardens, under the management of a committee. We need hardly allude to the peculiar advantages with which the brethren could conduct a festival of this description.

Eleventh.—That the LADIES be earnestly solicited to aid this laudable object by those acts of private charity, which, when exerted with the all-persuasive force of their own sympathy, must crown our success, by the resistless charm of an advocacy, to which nature adds the sanction of LOVE itself.

SHALL WE SUCCEED?—SHALL WE NOT.

Under the constitution of England there are upwards of six hundred Lodges; it is impossible, therefore, to look forward merely in *hope*, we feel justified in the *expectation* of success. When the girls' school was first established, the London and country Lodges vied with a noble and generous rivalry, in prompt and efficient assistance. It would be unnecessary to record all the honourable traits which characterised their mutual determination; we select the two following, merely that we may render our humble tribute to the memory of brethren, who have left us so valuable a legacy in their noble examples, which will be perused with peculiar interest at this moment.

The Shakspeare Lodge, now No. 116, on the 22d December, 1796, in half an hour subscribed upwards of EIGHTY POUNDS for the girls' school. This spontaneous tribute was the more generous, from the circumstance of the members having just previously taken and paid for a hundred and twenty tickets, to support a concert for the benefit of the charity, which took place on the 9th of February in the same year: it should also be observed, that the Lodge had voted FIFTY GUINEAS two months previously in aid of the school.

In the year 1797, upwards of ONE HUNDRED AND TWELVE POUNDS

were collected at the Chelmsford Lodge, after dinner, for the same laudable purpose.

May the appeal to the successors of these truly Masonic brethren not be made in vain! We believe the same spirit actuates them, and that they will emulate the conduct recorded in the bygone day, by following the example then recorded on the present most urgent occasion.

Lastly.—LET EVERY MASON ACT AS IF SUCCESS DEPENDED UPON HIS OWN EXERTIONS, AND THAT A TOTAL FAILURE MAY ATTEND HIS OWN INDIFFERENCE.

TO THE GRAND STEWARDS OF THE PRESENT YEAR.

BRETHREN,—In the preceding pages we have appealed to the fraternity in aid of a BUILDING-FUND, and have stated its peculiar objects. Among the sources to be reckoned upon for support, we have there abstained from including the Grand Stewards, because we consider that, as a body, you demand particular attention, inasmuch, that although confirmed by the M. W. Grand Master in your official capacity, yet you are in fact the representatives of no less than eighteen different Lodges, and therefore may be presumed to possess very considerable interest in so many influential quarters. We most respectfully beg to address you on the present occasion.

In the olden time, the office of Grand Steward was onerously expensive, yet it was cheerfully borne. Noble brethren have been elected on the board, and, until *time and circumstance* altered the then state of things, it was somewhat difficult to obtain the RED APRON, which is still an object of emulation with many;—those who wear it are justly proud of the distinction it confers.

The expense attending the year of service is considerably lessened, and may be considered as within the reach of any brother moving in easy circumstances; and, on the final balance of account, there usually appears to be about £100 in hand.

In general, this balance has been appropriated nearly as follows:

	£.	s.
To the girls' school, £10. 10s., or	15	15
To the boys' school, £10. 10s., or	15	15
A piece of plate to the Secretary	26	5
Additional banquets	42	5
	<hr/>	
	£100	0

Upon the two first items no other observation can be made but of thankfulness, and, perhaps, a latent wish, that the whole balance had

been regularly so appropriated. But in reference to the third item, where it has almost become a custom to give plate to a brother for the performance of a dignified office, we hardly venture to express ourselves; in a few instances it has been NOBLY declined. The fourth item is unquestionably a matter of *taste*, and will be always regulated accordingly.

But, brethren, observe for one momer; *one honourable fact*—a thousand pounds, or nearly so, has, in a very few years, been added to the boys' school fund by the NORE COMMITTEE. May not its members be justly called BENEFACTORS to that noble institution? In ten years, the boards of Grand Stewards may effect the same result, at least; and do but for a moment ask the question, had the boards *always* done so, what a fund would the Grand Stewards have raised? What a powerful assistance would the *interest* of such a sum have rendered!

It is not too late. Do you, brethren, think upon the matter, and may you be influenced to commence the good work. Meet early—determine vigorously; be in the van, not in the rear; let the good fight be well fought, even as angels would contend for the mastery; and you will be seconded by hundreds of kindred spirits, who lack not the means of doing good, so that the way be pointed out.

Thus let your year of office close, cheered by the blessings of the orphan and the aged. You will leave to your successors the brightness of your own fair fame, with the honest direction to them, “to do likewise.”

Again sincerely recommending the building fund to your notice and protection, we remain, brethren, your assured friends,

THE EDITORS.

ON *** *****'s GRAVE.

TREAD softly here, and pause, to breathe
 A prayer for him who rests beneath.
 Though savage hands, in silence, spread
 The sand that hides the nameless dead,
 Yet, as wandering Arabs tell,
 Here guardian spirits love to dwell;
 Such as in poets' visions seek
 The tear on widow'd beauty's cheek,
 And bring each precious drop to lave
 The peaceful Mason's secret grave.
 Tread softly, though the tempest blows,
 It startles not his deep repose.
 Tread softly, though the sun's warm ray
 Hath parch'd to dust his holy clay,

The spirit that it once enshrined
 Hath mounted swifter than the wind ;
 Hath gazed, oh, sun ! beyond thy spher
 Bounded thy limited career ;
 Outshining thee in glory far !
 As comets pass the meanest star.
 Tread softly—'mid this barren sand
 Lie relics of a bounteous hand,
 That, living, would have freely press'd
 The wandering brother to his breast,
 And fill'd a cup of gladness here,
 His lone and dreary path to checr.
 Oh, spare this dust ! it once was part
 Of an all-kind and bounteous heart ;
 If yet with vital power it glow'd,
 On thee its fullness would have flow'd.
 Tread softly—o'er the sacred mound
 The badge of brotherhood is found.
 Revere the signet on his breast—
 Its holiest virtue was confess'd ;
 He only lived on earth to prove
 The *falty* of a brother's love.
 If in thy bosom dwells the sign
 That marks our brotherhood divinc,
 Give to this grave a holy tear,
 Thy friend—thy brother slumbers here.

Winchester, September, 1834.

NOTITIÆ TEMPLARIÆ, No. 1.

NOTES RELATIVE TO THE ANCIENT SCOTTISH TEMPLARS.

A FEW gleanings only are to be got out of the Scottish annals regarding the ancient order of Knights Templars.

In the celebrated Ragman Roll, the signatures of the two heads of the order appear ; viz. " Brianus, Preceptor Militiæ Templi ;" and " Frere Johan de Sautre, mestre de la chivalerie del Temple en Escoce." The above Brianus is in all probability the identical Templar who figures, so fatally for himself, in the following quotation from the " Life of Sir William Wallace," relating to the fight at Falkirk, 1298. " In one of these engagements he [Wallace] advanced from the midst of his little band, and with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had shown himself most active

in harassing the retreat of the Scots. The death of this Templar, which took place in Callender Wood, damped the ardour of his companions, and enabled the Scots to make good their retreat." (See "Life" in Constable's Miscellany.)

The possessions of the order in Scotland were very considerable. This appears from the numerous grants and charters made over to it. The order had its head-quarters, or principal houses, in different stations throughout the country, such as, the Temple on the south Esk, and Balantradock, now called Arniston in Mid Lothian; Aggerstone, in Stirlingshire; Mary-Culter, in Kincardineshire; Inchyan, in the county of Renfrew; and St. Germain's, in East Lothian.

Of all these they were deprived about the beginning of the fourteenth century, soon after the prosecutions of the order in France by Philip the Fair. A Papal Inquisition sat at Holyrood, in December, 1309, to try or rather to condemn them. Only two Templars appeared before this court, to answer for the crimes of which the order was accused. These two were Walter de Clifton, grand preceptor for Scotland, and William de Middleton. All the rest of the Knights had absconded, on the first symptoms of persecution and oppression; and joined themselves, it is said, to the patriot bands of the Bruce. Such at least is the tradition of their fate, to which a modern French work on the order adds, that they were remodelled into a new order by King Robert, whose ceremonies were founded on that of the Temple. How far this is historically correct, we have not the means of judging, in the shape of proofs from any writings; but we give the paragraph from the French as it stands: "Après la mort de Jacques de Molay, des Templiers Ecossais étant devenus apostats, à l'instigation du Roi Robert Bruce, se rangèrent sous les bannières d'un nouvel ordre institué par ce prince, et dans lequel les réceptions furent basées sur celles de l'ordre du Temple." (vid. "*Manuel de l'Ordre du Temple*, 1823.")

The French writer further deduces the origin and spread of Masonry in Scotland from the above event. This, however, involves a very difficult question, but a very interesting one, as to the co-existence or con-socialty of *Freemasonry* and *Templery*—to borrow the German expression.

According to the last quoted authority, (which in every thing official is worthy of the highest regard, being published under the auspices of the Grand Chapter of Paris,) the unfortunate Scottish Templars were *excommunicated* by the grand master Larmenius, the successor of the martyred de Molay, because they had disbanded when they could no longer keep together, and "bathed their swords in bloody Bannockburn." The Templar anathema is a curiosity of its kind:

"Ego denique fratrum Supremi Conventus decreto, e supremo mihi commissa auctoritate, Scotos Templarios ordinis desertores, anathemat-

percussos, illosque et fratres sancti Johannis Hierosolymæ, dominiorum militiæ spoliatores (quibus apud Deum misericordia) extra girum Templi, nunc et in futurum, volo, dico, jubeo."

This document is dated 1324, and includes, as will be seen, the Knights of St. John in the same curse with the deserters of the Temple; the former, who were always obnoxious rivals to the Templars, having succeeded to most of the forfeited property. The Hospitallers, in their turn, as every one knows, lost all their lands at the Reformation. "Sic transit gloria mundi."

PILGRIM.

TO THE EDITOR OF THE FREEMASON'S REVIEW.

"SIR AND BROTHER,

"As an officer in his majesty's service, I have partaken of the benefits afforded by Freemasonry under more than one trying and difficult situation; you will, therefore, I have no doubt, give me credit for having read, with very great satisfaction, the delightful anecdotes of the 16th regiment, as given in your last number, and if you will peruse the accompanying MS., and notify to your correspondents that you consider it acceptable, it is much at your service. One request, however, I have to make, and it is made at the suggestion of a most distinguished officer and Brother*, viz. that you will favour me with a proof of the printed copy before publication: my reason for giving you this trouble arises from what you may consider to be an over anxiety to prevent the remotest possibility of misconstruction being put upon any part of my MS. Even in your truly elegant compliment paid to the 16th, there is a sentence, in page 139, the last in the concluding paragraph, wherein you justly consider the brethren as anxious to emulate a generosity, in which nature has shown such true nobility. And I am morally assured that you would feel indignantly, could you for a moment conceive that your well intended praise might be construed (either on the part of my military brethren or of yourself) into an approval of republican principles.

I shall hope to receive an assurance that my freedom is not offensive, and subscribe myself your sincere friend and brother,

A FIELD OFFICER.

We can hardly say whether more regret than pleasure has resulted from our correspondent's kind letter—regret, that our Masonic senti-

* Sir John Bylde (since deceased).—E.D.

ments should by any possibility have admitted of a double meaning, or pleasure, that our correspondent so handsomely acquits us of any such intention. The examples set to the brethren were to follow the dictates of "true nobility," by practising the most enlightened generosity that a soldier can feel, without any allusion to the political bias of a nation, or without endangering his loyalty as a subject.

It may be prudent to state, that the article in question was not penned nor reported by a military brother.—EDITOR.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, AUGUST 6.

PRINCIPALS.—E. COMPS.: GOLF, BUCKHARDT, and POLLOCK as Z. H. J.

A report from the Committee of General Purposes was read and confirmed.

It was elicited, after some lengthy observations, that the sub-committee of inquiry (see pp. 148, 163) had not signed the report of their proceedings, which, of course, could not be presented until the next Convocation.

Warrants of Constitution were ordered for a Chapter to be held at NEWCHURCH, in Lancashire, and for a renewal of the Chapter formerly held in the 1st Royal regiment, now stationed at Newry, in Ireland.

QUARTERLY COMMUNICATION.

[Since our last, the circulars containing the Grand Lodge communications of March 5, April 30, and June 4 have been issued. At the latter it was resolved unanimously, that the Worshipful Brother John Lawrie, who has served as G. S. B. for two years, shall, in future, take his seat and rank in the Grand Lodge as P. G. S. B., and wear the Masonic clothing accordingly.]

SEPT. 3.—R. W. John Ramsbottom, *M. P.*, Prov. G. M. as G. M.

" George Stone, *J. G. W.* as S. G. W.

" H. R. Willett, *P. J. G. W.* as J. G. W.

The Lodge was more numerous attended than is usually the case at this season, but there was no business of any importance.

A message was delivered from His Royal Highness the M. W. G. M., regretting that the state of his health prevented his coming to town, as he had intended, which communication was received with sincere regret.

MASTERS' AND PAST MASTERS' CLUB.

SEPTEMBER 3.—Several Masters and Past Masters attended at the George and Blue Boar, Holborn, and formed themselves into a club. After some prefatory arrangements, the party dined together, and adjourned in the evening to the quarterly communication of the Grand Lodge.

It was determined, that a meeting of the club should be held on the 30th of October at the same place, when the regulations proposed this day should be further considered, previous to their more general promulgation. In this early stage it would be improper to give any further publicity to the inaugural proceedings of an association calculated to exercise a most important and, we consciously believe, an equally beneficial influence upon the order.

ROYAL MASONIC INSTITUTION FOR BOYS.

JULY 12.—Mr. Moore, the indefatigable treasurer, examined the children in the Hall, and we are much gratified in being able to state, that his report of their general improvement in education is equally creditable to the scholars and their teachers.

JULY 14.—QUARTERLY GENERAL COURT.—Considerable interest having been excited at the last especial general court (*see* p. 159), this meeting was well attended at the early hour of seven, when the treasurer, Mr. Moore, took the chair. The minutes of various meetings, since the last quarterly general court, were read, and confirmed. After some explanatory observations by Mr. Lythgoe, the minutes of the especial general meeting of the 23d May were put for confirmation, and unanimously approved. The most perfect harmony regulated the proceedings of the evening. Among the Governors present, we observed Messrs. R. Smith, Mestayer, White (G. S.), Moore, Rev. Mr. Gilbert, Dr. Crucefix, Messrs. Lythgoe, Giraud, and Waller.

The former committee were unanimously re-elected, as the committees for 1834—5.

Br. Barnes, Richard,
" Begbie, John,
" Bickford, Thomas,
" Broadfoot, Philip,
" Coe, I. J. H.
" Cragg, Joseph W.
" Crucefix, Robert Thos. M.D.
" Gilbert, Rev. Gilbert,
" Gilbert, John,
" Giraud, Richard H.

Br. Harper, Edwards, G. S.
" Lythgoe, Joseph,
" Mestayer, Richard M., P.G.D.
" Richards, Edward L.
" Rodgers, R. W. J.
" Savory, Thomas F., P. G. D.
" Smith, Thomas R., P. G. D.
" Smith, James,
" Thiselton, Octavius Young,
" Thomson, Peter,

The following candidates were admitted :

- | | |
|---------------------|------------------------|
| 1. Richard Hunt. | 5. Frederick Atchison. |
| 2. William Neels. | 6. Francis Pope Smith. |
| 3. Alfred Gibbons*. | 7. John Hartley. |
| 4. Alfred Walker*. | |

* These two were admitted in the institution by a special vote.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

JULY 10.—**QUARTERLY GENERAL COURT.**—A report was presented by the House Committee, expressing their extreme regret in being compelled to state that the foundation of the school-house was found to be so materially defective as to threaten the most dangerous consequences. A report from the architect and surveyor, Brother S. Staples, jun. was also read: upon which the General Court came to the unanimous resolution to empower the House Committee to carry into effect the necessary repairs, and further authorized them to take such measures, as to them might seem proper, in appealing to the Grand Lodge and the fraternity for assistance to raise the necessary funds †.

JULY 24.—The public examination of the children took place in the presence of Lord J. H. S. Churchill, and many of the Governors. The interesting scene was graced by a considerable attendance of ladies, who evidently were much gratified by their general inspection of the establishment. After the examination, the company visited the children at their dinner, and expressed themselves delighted with the domestic arrangements. It must have been a proud day for the excellent matron. Sir George Smart assisted at the piano, and the children acquitted themselves to his perfect satisfaction. One sad drawback, however, upon the pleasure of the day was the appearance of the school-house, supported on every side with huge beams of timber, while it might be said to have been literally without a foundation. We cannot but express regret that the House Committee did not arrange the examination to take place in the Hall itself, which would have afforded better opportunity to accommodate the company, and we have no hesitation in stating, that a beneficial result would have attended the change; probably they will bear the hint in view next year.

The following prizes were presented by Lord J. H. S. Churchill :

Mary Ann Deakin . .	General good conduct . .	Workbox.
Ann Bowler Calton . .	Needlework	Ditto.
Eliza Jane Newton . .	Ditto	Ditto.
Hannah E. Womesley . .	Reading	Books.
Sophia Deakin	Exercise of Memory . .	Ditto.
Sarah Fairhairn	Ditto.	Ditto.
Julia Whorrod	Household Work	Ditto.
Emma Parker	Ditto.	Ditto.

† In another part of this Review, this subject has been more pointedly adverted to.—*Ed.*

CELEBRATION OF THE CENTENARY OF THE STRONG MAN LODGE. No. 53.

JULY 3rd.—The Brethren of this Lodge celebrated their centenary this day, at the Star and Garter, Putney.

The fine weather displayed the beautiful scenery on the banks of the Thames, to the greatest advantage, and added considerably to the hilarity and enjoyment of the Brethren. The arrangements for their accommodation were such as reflected the highest degree of credit upon their worthy host, Mr. Bachelor, whose urbanity and attention was the subject of general encomium.

The dining-room was decorated with the banners of the Grand Lodge of England, and the Grand Chapter of Royal Arch, (many of the Brethren being Royal Arch-masons,) the banner of the Strong Man Lodge was suspended over the Master's chair in the east. The banners of the virtues and grand principles of Masonry were placed round the room, and a band of musicians was provided.

The Lodge was opened by the Master, assisted by his Wardens and Officers, in the presence of most of the Brethren, at one, P. M. The proceedings were commenced by the Master reading the warrant of constitution, dated 1734; and after other preliminary business was disposed of, the Brethren were called to refreshment, at three, P. M., when they partook of a splendid banquet prepared for the occasion.

The Worshipful Master, Brother George William Turner, was called to the chair, supported on the left by Brother Ward, Past Master, and on the right by Brother Flaxman, Past Master.

Brother Canham, Senior Warden in the west, supported by Brother Leonard, as Junior Deacon; and Brother Wheatley in the south, as Junior Warden. After the cloth was removed, the Worshipful Master rose, and addressed the brethren as follows:—

“A century has elapsed since our Lodge was constituted. Death, the great destroyer, has, during that period, removed numbers of our brethren from this mortal state of existence. The memory of the founders of our Lodge is entitled to our especial reverence, inasmuch as they were men who were considered by the Brethren of that age worthy depositories of our principles and privileges: those principles they have transmitted to us, unsullied by any dishonourable act, and those privileges we now enjoy, unimpaired by innovation. It is, therefore, with the deepest feelings of respect and veneration that I now call upon you to honour their memory with your approbation.

“The pious and immortal memory of James Lyon, late Earl of Strathmore, and Grand Master of Masons when this Lodge was constituted, A. L. 5734, A. D. 1734.” Drank in solemn silence.

“The pious memory of the Master, Officers and Brethren who first composed this Lodge.” Drank in solemn silence.

After which the Master again rose, and addressed the brethren ; ex-
 patiating on the benefits which the Craft had derived from the conti-
 nued patronage and support of the present Royal Family of England
 under whose fostering protection Freemasonry has obtained an unex-
 ampled degree of splendour and prosperity. He also adverted to the
 interesting fact, that his present Majesty was actually the presiding
 Master of a Lodge at the period of his accession to the throne, and
 concluded by proposing the health of

“ Our beloved Sovereign and Brother, King William the Fourth.
 “ Grand Patron of Masonry.” After the acclamations had subsided, the
 Masonic anthem was sung. Air—*God save the King.*—“ Hail, Ma-
 sonry Divine !”

The following toasts were then successively given from the chair :—

“ The Queen, and all the other branches of the Royal Family.”
 Song (Brother Turner), “ The King and the Queen, God bless them !”

“ His Royal Highness the Duke of Sussex, Most Worshipful Grand
 Master of Masons.” Drank with enthusiastic applause. Song, “ Arise,
 and blow thy Trumpet, Fame.”

“ The Right Honorable Lord Dundas, Pro Grand Master of Masons.”
 Song (Brother Wakeling), “ Auld Lang Syne,”

“ The Right Honorable the Earl of Durham, Right Worshipful
 Deputy Grand Master.” Song (Brother Sarson), “ When Earth’s
 Foundations first were laid.”

“ The Grand Lodge of England, and the Officers composing the
 same.” After which a new Masonic duet was sung, to the air of “ All’s
 Well,” by Brothers Lenard and Turner, “ All’s Right.”

“ The Right Honorable Lord Kinnaird, and the Grand Lodge of
 Scotland.” Song, “ Oft I met your Social Band.”

“ His Grace the Duke of Leinster, and the Grand Lodge of Ireland.”
 Air, “ Saint Patrick’s Day.”

The business of the Lodge was resumed by the Master calling the
 brethren from refreshment to labour ; when a number of medals,
 struck in silver to commemorate the event, were then presented to those
 brethren who had particularly distinguished themselves by their zealous
 exertions in support of the Lodge and Freemasonry in general, who
 received them with due acknowledgments. After which the Lodge was
 closed, and the brethren resumed the festive board, when the following
 toast was proposed by the Worshipful Master :—

“ Prosperity to the Strong Man Lodge, and may it continue to flour-
 ish from century to century, until time shall be no more.”

A variety of other appropriate songs, toasts, and sentiments were
 given, and the festivities of the evening were kept up with all the soci-
 ality and harmony for which Freemasons are so pre-eminently distin-
 guished.

ALL'S RIGHT.

A Masonic Duet, as sung by Brothers Turner and Lenard, at the Centenary Festival of the Strong Man Lodge, July 3rd, 1834.

PROTECTED by a master power,
In life's high noon, or final hour,
Our one Grand Lodge, the world, is found,
And all mankind as Brothers bound ;
Our secrets form a moral store,
The Tyler conscience guards the door.
Who comes here?—A stranger seeks the light !
The sign—your hand—the word—all's right.

Depending on Masonic aid,
By line and compass level made,
The Master draws the social plan,
To labour calls on every man ;
While Truth her great foundation lays,
And by degrees we merit raise.
Who comes here?—A Brother claims the light !
The sign—your hand—the word—all's right.

Supported by Faith, Hope, and Love,
Till rolling years shall cease to move ;
Strong in our faith, hope cheers our hearts,
And love to God and man imparts.
Our Lodge thus built, for ages past
Has lasted, and shall ever last.
Who comes here?—A Brother claims the light !
The sign—your hand—the word—all's right.

JULY 23rd.—The summer festival of the Bank of England Lodge was held this day at Richmond ; the visitors that attended expressed themselves highly delighted with the entertainment—indeed it would be fastidious in us not to acknowledge that the day passed off in the most social and delightful manner : racy wit enlisted Brother Jerrold as her champion ; fancy in her poetic garb chose Brother Sillery ; frolic with her holiday smile found something “very peculiar” in Brother Clarke ; and “good humour” left none dissatisfied except with mine host, who probably thought, that “real turtle” would be too much for such frolicsome Masons ; and, therefore, substituted the less esteemed, but more generally known product from a calf's head. Verily, mine host, this should not have happened.

AUGUST 8th.—Brother Malyn, P. M. of No. 12, was this day elected to the office of Surgeon to the Western Dispensary, by a considerable majority of votes.

This election is very creditable to the discernment of the Governors, who in securing the professional services of our highly esteemed and talented Brother, have conferred a real benefit upon their valuable institution. Mr. Malyn adds to a perfect knowledge of his profession, the still higher qualifications of humanity and gentlemanly conduct, which will render him beloved by the poorer classes, for whom he is now called upon to exert his professional aid.

AUGUST 12th.—The fifty-seventh annual regatta at Greenwich was commemorated by a most auspicious day, which drew an assemblage of not less than 7,000 persons, before the close of the match, which was most admirably contested in five heats. The prize wherry was cleverly won in the first possible style by Weeks; there were sundry other prizes awarded to some of the losers who were the nearest. This regatta is peculiarly interesting from its having had its origin in times long since gone by. In 1773, the Freemason's lodge at Greenwich gave a coat and badge, to be rowed for by six competitors. The second man in that contest was Mr. Roberts, the late worthy host of the Ligonier's Head, at present in his 86th year and enjoying perfect health.

SEPT. 19.—CROSS OF CHRIST ENCAMPMENT OF KNIGHTS TEMPLARS.—A quarterly meeting of the Companions was held this day. A former report from the council was read, expressive of their unanimous accord-ance in the propriety of a vote passed at previous meetings, and recommending that a silver chalice should be presented to their Past Eminent Commander, I. H. Goldsworthy. The E. C. Baumer then addressed the conclave, drawing their attention to the invaluable services of their distinguished friend, who, for so many years, had supported the order. In the name of the Companions he then presented the chalice to the Past E. C., to whom he paid a tribute of grateful courtesy, which was suitably acknowledged, under feelings of considerable emotion; the Past E. C. concluded his thanks by stating, that he could not but feel proud, while he lived, of such a pleasing testimony of the regard of his Companions, and that when he should be summoned hence by the Eternal command, that chalice should, by his last will, become the property of the order; so that in future times, those who aspire to the Holy Rosicrucian degree would partake of its contents.

The chalice on one side bears the arms of I. H. Goldsworthy, and on the other the following inscription:—"Presented to the P. E. Commander, I. H. Goldsworthy, as a votive tribute, from the members of the Cross of Christ Encampment of Knights Templars, to commemo-

rate their regard for him as a Companion, and their estimation of his Masonic attainments."

SEPT. 25.—The subscribers to the Gilkes tribute dined together this day at the Freemason's Tavern. We have not received an account of the dinner, which will probably be reported in our next Number.

SEPT. 29th.—The Sheriffs of London and Middlesex, Aldermen Wilson and Hafner, this day completed their period of service, and a most gratifying year it must have proved to them, not even A SINGLE EXECUTION has taken place. Under any circumstances we must have felt gratified to have recorded so pleasing a fact, which is the more delightful to us from the recollection that it is our excellent brother, Alderman Harmer, P. S. G. D. who has with his estimable colleague so peculiarly distinguished the shrievalty.

MASONIC CHIT CHAT.—*July 10th.* The Most Worshipful Grand Master visited the Lodge of Friendship, No. 6, Lord J. H. S. Churchill in the chair. At the banquet about 150 noble and distinguished members of the order attended in compliment to the royal visitor.

MRS. CROOK.—Having, in our report of the anniversary festival of the Girls' School, stated that this kind-hearted lady had been matron for *thirteen* years, we, with grateful pleasure, beg to say, that her services have exceeded the period of *thirty* years. Some time since, a tea-service of plate was presented to her, as a memorial of respect.

SUBJECTS UNDER CONSIDERATION.

OPINIONS OF THE DEAD ON THE CONDUCT OF THE LIVING.

SOME PASSAGES IN THE LIFE OF A MASON.

A TALE, by Sheridan Knowles.

HISTORY AND ANTIQUITIES OF FREEMASONRY, by the Rev. George Oliver, Prov. D. G. M. for Lincolnshire.

THE LODGES OF INSTRUCTION IN LONDON.

THE FREEMASON'S PROVIDENT RESOURCES is unavoidably delayed, from press of matter.

Masonic Obituary.

"Brother ALEXANDER LOGAN was initiated in the Druid's Lodge of Love and Liberality, No. 105, Redruth, Cornwall, on the 7th of April,

A. D. 1795, and was admitted a subscribing member of the Granby Lodge, Durham, February 7, A. L. 5797. During thirty-five years in which he belonged to this Lodge he was twenty times called to the chair, having been elected eighteen years in succession, and twice subsequently; and out of that long period, was only six times absent, whilst holding the office of Worshipful Master. Of seven hundred and nine Lodges, which were held during the whole series of thirty-five years, he failed in attendance but forty-three times; presenting, in his life, an almost unparalleled instance of Masonic assiduity within the Lodge, and strict practice and application of its glorious tenets in his worldly transactions without.

"He held the office of Deputy Provincial Grand Master for many years with credit to himself, and to the honour and satisfaction of the Craft. He departed this life December 25, A. D. 1832, and was interred at St. Oswald's Church.

"Brother Logan having never expressed a wish to be interred with Masonic honours, the brethren attended his funeral as private friends; and caused this memoir to be inserted in the records of the Lodge as a testimony of his moral worth *."

SIR JOHN DOYLE. This gallant officer and most distinguished Freemason died in August last, at his residence in Somerset-street, Portman-square. Sir John was Prov. Grand Master for Guernsey and Jersey and had served generally the offices of the Craft, who, among other services, will particularly remember him as President of the Board of Stewards, on the natal day of His Royal Highness the Duke of Sussex in 1829. His military career was one of high reputation. He entered the service, by the purchase of an ensigncy in the 48th Foot, in 1771. In 1775 he embarked, as lieutenant, with the 40th Foot, for America where he served in all the campaigns of that period, having received a wound in action. In 1778 he obtained a company in Lord Rawdon's corps, "the Volunteers of Ireland" (afterwards 105th Foot), and purchased his majority in it in 1781, having been twice wounded while serving in that regiment. The regiment was reduced in 1784. Having returned to his native country, Ireland, he remained on half-pay until the commencement of the French revolutionary war, at which time he raised the gallant 87th regiment, "the Royal Irish Fusiliers," in the command of which he embarked for the Continent, with Earl Moira. He served under the Duke of York in the campaign of 1794, and repulsed an attack of the enemy at Alost, where he was severely wounded. In 1796 he got the colonelcy of the 87th, and was sent in command of a secret expedition into Holland, and on his return was appointed

* Extract of a minute in the books of the Marquis of Granby Lodge, Durham.

secretary at war in Ireland, and afterwards served as brigadier-general in Gibraltar, Minorca, and Malta. He volunteered his services to Egypt, and accompanied General Hutchinson (the late Earl of Donoughmore) in the expedition against Grand Cairo. His services here received the thanks of Parliament, and he was in 1804 appointed lieutenant-governor of Guernsey; created a baronet in 1805, with liberty to have supporters to his arms and an additional crest. In April, 1808, he was appointed lieutenant-general; in 1812, K.B.; in 1815, K.G.C. of the Bath (a vacancy in which order is caused by his death): and in August, 1819, the brevet of general. It will be only necessary to enumerate the distinctions borne on the colours of Sir John's regiment to show the nature and extent of his service—"Barossa, Tarifa, Vittoria, Nivelle, Orthes, Toulouse, Peninsula, Ava." By Sir John's death the colonelcy of the regiment he so long commanded becomes vacant, as well as the governorship of Charlemont Fort. Sir John Doyle was in his seventy-eighth year, having been born in 1756.

PROVINCIAL.

DEWSBURY.—*June 23rd.*—A very eloquent sermon was this day preached, in the parish church of Dewsbury, before the society of Free and Accepted Masons, by the R. W. P. G. C. the Rev. Dr. Naylor, of Wakefield, from 1 Cor. xiii. 13: on occasion of the removal of a Lodge from Thornhill to that place. The reverend gentleman very clearly developed the principles upon which the science is founded, and recommended, in the most impressive manner, the cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry. Upwards of a hundred of the Brethren afterwards dined together, at the White Lion Inn, and spent the afternoon with that harmony and satisfaction, which characterize the fraternity. They separated at an early hour, fully bent on the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which have ever been the great objects of masonry to inculcate, and of its laws to enforce.

BIRMINGHAM.—*June 24th.*—The Brethren of St. Paul's Lodge, No. 51, held their ANNUAL FESTIVAL at their Lodge room, Pump Tavern, Bull Ring, Birmingham.

The business of the Lodge, commenced at 2 o'clock, and at half-past 3, the Brethren, in full masonic costume, partook of an excellent dinner, served up with Mrs. Evans's usual skill and good taste, which received as it deserved, the unqualified approval of every one present.

Appropriate masonic toasts, &c., were given, and drank with due honours by the Brethren, who enjoyed the "mirthful festivities of sociality, good fellowship, and good wine," till a late hour in the evening. Some of the toasts were as follows: viz.

"The King, Grand Patron of the Order."

"His Royal Highness the Duke of Sussex, M. W. G. M."

"The Right Honorable the Earl of Durham, D. G. M."

"The Masonic trowel, may it ever be kept bright by spreading the cement of brotherly affection."

"May our conversation be such, as that youth may therein find instruction, women modesty, the aged respect, and all men civility."

"Increase to the trade, and prosperity to the inhabitants, of the town of Birmingham."

"The Worshipful Master of St. Paul's Lodge."

On this toast being drank, Brother Lloyd, the W. M. of St. Paul's Lodge, rose, and returned thanks to the following effect:—

"Brethren, in thanking you for the honour which you have conferred upon me, I feel I should be unable to give utterance to my feelings, were I not convinced that I am surrounded by those who will judge with candour, admonish with friendship, and cast the mantle of love over every imperfection they may discover.

"It would be ignorance not to know, and knowing, it would be affectation to conceal, that our institution has been misunderstood by prejudice, misrepresented by malevolence, and slandered by calumny. By some we have been charged as the abettors of immorality and the champions of infidelity. Others allege that our pursuits are light, trifling, and frivolous; but to such an objection we can reply, that a Locke, a Washington, a Jenner, a Boulton, and many other distinguished individuals, have ranked under our banners; and it is not to be supposed that such men—men who have irradiated the world by their genius and blessed it by their benevolence—would have continued their support to a society against which such objections could be truly urged. It is a consolation, notwithstanding all the objections that have been made to, and all the charges that have been brought against, our Institution, that every Mason may successfully refute the one and remove the other. Let us be regulated by the precepts of *wisdom*, supported by the *strength* of *virtue*, and adorned with the *beauty* of *benevolence*. Let our faith be governed by the *volume of the sacred law*, and our lives regulated by the divine precepts it contains, and we shall furnish a more complete refutation of the charges that have been preferred against us than can be supplied by the acuteness of reasoning, the flowers of rhetoric, or the charms of eloquence."

MERTHYR.—June 24.—The Loyal Cambrian Lodge of Freemasons

held their festival, in celebration of St. John the Baptist; on which occasion many visiting Brothers attended.

GAINSBOROUGH.—**OPENING OF THE TRENT LODGE.**—*August 18.*—The brethren in this place having petitioned the M. W. Grand Master for a Warrant of Constitution in the usual way, the V. W. Deputy Prov. Grand Master, the Rev. George Oliver, granted them a Dispensation, and issued his commission to Brother Cropper, P. G. S. W., Brother Hickson, P. G. J. W., and brother W. A. Nicholson, P. G. Architect, empowering them, in his absence, to open and constitute the new Lodge in form.

On Monday, the 11th of August, the above P. G. officers assembled in the private room engaged by the brethren to hold their Lodge in, at 11 o'clock, A. M.—there also met them brethren from the Witham Lodge, Lincoln, No. 374, and the Humber Lodge, No. 65. The business of the day commenced by Brother Hickson (who officiated as W. M.) opening the Lodge in all the degrees. The ode, No. 9, in Preston's Illustrations, "Hail, Universal Lord," was then sung, accompanied by Brother Gandy, the Prov. G. Organist, on the pianoforte. The acting P. G. Secretary then read the petition, dispensation, and commission, and informed the W. M. of the wish of the brethren to be formed into a new Lodge. The brethren having signified their approbation of the officers named in the warrant, the anthem, No. 1, "Let there be light, the Almighty spoke," was sung, and the ceremony of installation succeeded.

The Master elect, Brother J. W. Pashley, was presented to the W. M. by Brother Gray, P. G. Steward, as being well skilled in the Craft; the ancient charges and regulations were read over by the P. G. Secretary, and the W. M. elect having signified his submission thereto, he was regularly installed, and invested with the badge of office, and the moveable and immoveable jewels were presented to him. The W. M. having taken the chair, the Lodge proceeded to pay homage to him; and, the grand honours given; having appointed his Wardens, who were then invested, as well as the rest of the officers, the new Lodge was then proclaimed three times in the usual way, and the ceremony concluded with a hymn and chorus.

The brethren afterwards dined together at the White Hart, when several appropriate toasts were given and drank, and the meeting separated at an early hour, much pleased with the events of the day.

DORCHESTER.—*August 21.*—A Provincial Grand Lodge for the county of Dorset was held this day at the county hall, in this town, by the Dep. Prov. G. M., Brother Wm. Eliot, Esq., acting for the Prov. G. M., Brother Wm. Williams, Esq., who was by illness prevented from attending. The Lodge was duly opened at ten o'clock, and at

eleven the Brethren proceeded to church in the following order, preceded by the band of the 1st dragoon guards, which, by the kind permission of Col. Sir Geo. Teesdale, attended on the occasion:—

Two Tylers—Visiting Brethren—The Lodges of the Province, viz.

Faith and Unanimity . . . Dorchester.

Unity Wareham.

Benevolence Sherborne.

Honour and Friendship . . Blandford.

All Souls Weymouth.

Amity Poole.

P. G. J. D. (Br. Commins, All Souls),

P. S. D. (Br. Highmore, Benevolence),

P. G. J. W. (Br. Oakley, Honour and Friendship),
Standard of the Prov. Grand Lodge.

P. G. S. W. (Br. Sydenham, Amity).

Volume of the Sacred Law, borne by two Brethren.

P. G. Chaplain (the Rev. Br. Burgess, of Upway).

Standard of the Prov. G. M.

P. G. Wardens of Somerset and Wilts.

P. Prov. G. Wardens.

D. Prov. G. M. (W. Elliot, Esq.)

Two Prov. Grand Stewards—Prov. G. Tyler.

On arriving at St. Peter's church the procession halted, and the Brethren formed in two lines, through which the D. P. G. M. and his officers passed into the church followed by the several Lodges in inverted order. Divine service was impressively read by the Rev. J. M. Colson, and a very suitable and excellent sermon was preached by the Rev. Br. Burgess, from *Acts*, ch. xx. v. 31, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The reverend gentleman, after noticing the antiquity of Masonry, observed, that the institution was strictly a religious one; that it was in accordance with the Old and New Testament. He then dwelt on the virtues which, he said, were studied and enforced by the Masonic body:—Faith, Hope, and Charity form the keystone to that fabric, whose builder and maker is God. He urged the importance of admitting SUCH PERSONS ONLY INTO THE ORDER, WHOSE MORAL AND RELIGIOUS CHARACTERS WOULD BEAR THE STRICTEST SCRUTINY, and concluded with some excellent remarks on the general tendency of the Craft. After the sermon, the Brethren formed in the same order, and returned to the county hall, when the business of the Craft was resumed, and the D. P. G. M. appointed his officers for the ensuing year, viz.

Bro. Lipscombe, Lodge Benevolence, Prov. G. S. W.
 „ Milledge, „ All Souls, „ G. J. W.
 „ Eidingham „ Unity, „ G. S. D.
 „ Fooks „ All Souls „ G. J. D.

Votes of thanks were passed to the Rev. J. M. Colson for the use of his church, and for his kindness in reading the services; to the Rev. Bro. Burgess for his excellent sermon; and to Col. Sir Geo. Teesdale, and the officers of the 1st dragoon guards, for the attendance of their masterly band.

The Lodge was then adjourned to the NEW LODGE ROOM of Faith and Unanimity, just built in South-street, Dorchester; and the same was dedicated in due form by the D. P. G. M. and his officers, to which ceremony none but Master Masons were admitted. The following prayer was offered up on the occasion to the THRONE OF GRACE, by the P. G. Chaplain.

“ Almighty and Eternal God, the sole Ruler and Architect of the Universe, at whose creative fiat all things first were made, we, the creatures of thy providential care, and the work of thy hands, humbly implore thee to pour down on this, our holy convocation, assembled in thy holy name, the continual dew of thy blessing, and so descend with all thy majesty and glory, and impress every heart before thee with an awful sense of thy divine presence.

“ May our feeble efforts to serve and glorify thee meet with thy kind approbation, and may we know, in deed and in truth, that thou thyself art in the midst of us. We have unitedly endeavoured to build a house to thy majesty, and dedicated the same to thine honour and glory: let thine approbation sanction these, our imperfect endeavours, and may the glory and the benefit of all mankind be its foundations—its pillars—its chief corner-stone. As the sun, the glory of the firmament, rises in the east to illumine the day, so let the sun of righteousness arise upon the temple of this day’s consecration, that it may always be illuminated with thy divine wisdom, and all its members be truly taught of God.

“ May the Master be enabled to teach and the younger brethren to receive instruction; that thy Name in all things may be eternally glorified, and our souls universally benefited. Open to us all the treasures of thy Holy Word, and make us truly acquainted with that best of all Masonic knowledge, that divinest of all wisdom, *the fear of God and the love of each other*. Preserve us from every snare and every evil, and lead us to the possession of every good. Bless all our social meetings, and, above all, the present opportunity of this momentary adoration at the footstool of thy gracious throne. Let thy eternal Majesty rest upon us; and be thou our shadow from the storm, our shield from danger, and our rock of defence.

"O, thou supreme and Eternal Being, the source of all perfection and of divine love, look down with compassion upon the offspring of thy creative power, and let a double portion of thy spirit and grace rest upon our present engagement; and whilst we are uniting ourselves to each other in the strictest bonds of holy brotherhood, of divine and pure affection, may we still be more and more earnest to unite our hands to THEE, the everlasting source of unsullied wisdom, before whom we bend in humble praise and adoration of thy incomprehensible power, thy glory, and the truth of thy salvation, who art the Lord of all; to whom be all honour and glory, might, majesty, and dominion, now and for ever. Amen."

The Lodge was then closed with the customary form.

The brethren afterwards assembled at the King's Arms Inn, where a most sumptuous dinner was provided by Brother Oliver. On the removal of the cloth, a number of loyal and appropriate toasts were drunk, and the evening closed, after a day passed in the truest joyful festivity, hallowed by a liberal subscription, which was entered into for the assistance of those brethren of the province who are in distressed circumstances.

WATFORD.—*August 22.*—The summer meeting of the Watford Lodge, 580, was held this day at the Essex Arms, at eleven in the forenoon, Brother W. STUART, Esq., *M. P.*, Past G. S. W., W. M., in the chair. The business of the day was well conducted in the three degrees by the R. W. Brother. Three gentlemen were initiated, viz.—The Hon. and Rev. W. R. Capel, brother to the Earl of Essex; Mr. Howard, late of the Hon. East India maritime service, and Mr. T. A. Perry of Harpenden.

After the Lodge was closed, a sumptuous banquet was served up in excellent style to nearly fifty brethren, including several visitors, among whom we noticed Brother Harper, G. S., Brother Acklam, of the Grand Steward's Lodge, and several others. The newly initiated Brethren, especially the Rev. W. Capel, in very handsome terms, acknowledged the compliment paid to them by the Lodge. Brother Majoribanks, P. G. S. W. contributed equally to the substantial as to the convivial department; to the former he supplied a "good fat buck," and the latter he enlivened by that peculiar good humour and cheerfulness which always distinguish him. The vocal department was ably sustained by Brothers Jolly, Fitzwilliam, and others, but we must not forget to thank Brother Howard, one of the neophytes, for the hearty enjoyment which his truly comic humour afforded us.

SOUTHAMPTON.—*August 26.*—An immense concourse of spectators assembled in the High-street of this town to witness the procession of the PROVINCIAL GRAND LODGE of Hampshire, consisting of the various Lodges of Southampton, Portsmouth, Winchester, Lymington, &c.

At twelve o'clock the procession, preceded by a band of music, with the usual banners and insignia of the order, marched from the Freemasons' Hall, in Bugle-street, along the Quay, up High-street, to All Saints' Church, where an excellent and appropriate discourse was delivered by the Prov. G. Chaplain, the Rev. Brother ISDELL. P. G. Org. Brother CHARD, Mus. Dr., presided at the organ, and gave a scientific display of his taste and skill on that instrument. A Masonic anthem, composed by him expressly for the occasion, was sung with the most impressive effect by Messrs. Bishop, Masters, and Perrier, from Winchester, and generally admired for the beauty and simplicity of the composition. The following passages from the Old Testament were appropriately selected:—

Verse—*Three Voices.* Habakkuk, c. iii. v. 2, 3.

Revive thy work, O Lord, in us, in the midst of the years; make known thy word; in wrath remember mercy. For thy glory covereth the heavens, and the earth is full of thy praise.

Recitative. Zachariah, c. vii. v. 9, 10.

Thus saith the Lord of Hosts, execute true judgment, and shew mercy and compassion every man to his brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor.

Solo—*Contra Tenor.*

And let no one imagine evil against his brother in his heart.

Verse—*Three Voices.* Micah, c. vi. v. B.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Hallelujah.—Amen.

The galleries were filled with hundreds of elegantly dressed females, and the body of the church was crowded to excess. On the conclusion of the service the procession returned to the Masonic Hall, and transacted the business of the Grand Lodge; in the course of which a letter was read from his Royal Highness the Duke of Sussex, Grand Master of the Fraternity in England, (then residing at the mansion of Thomas Thistlethwaite, Esq., of Southwick Park, in this county,) expressive of his deep regret at being prevented from attending the meeting by severe indisposition, and almost total deprivation of sight; stating, that his medical attendants had advised him to abstain from anything likely to create excitement previous to an operation he was about to undergo.

This was followed by a unanimous resolution of the meeting to present an address of condolence to his Royal Highness, lamenting the heavy affliction under which he laboured, with a fervent prayer to the Grand Architect of the Universe that he would bless with success the endeavours of his medical attendants, and be speedily and perfectly restored to his health and sight.

The Prov. G. M. appointed the following brethren his grand officers for the ensuing year—Sir LUCIUS CURTIS, Bart., of East Cosham, Senior G. Warden; Brother LUSH, of Winchester, Junior G. Warden. Brother MAXFIELD, one of the oldest and most respected brethren of the Craft,

resigned his office of Master of the Ceremonies, held by him for a number of years past.

At half past four the brethren sat down to a most splendid dinner, provided by Nicholls and Fisk of this town. The R. W. J. S. PENLEAZE, M.P. the Prov. G. M. presided, supported by the Dep. P. G. M. Sir JOHN MILBANK, Bart., and his other grand officers. The rational enjoyment of the guests was promoted in a very high degree by the affability and brotherly courtesy evinced by the Prov. G. M., and the many admirable and appropriate speeches delivered by him on the occasion. The entertainment passed off with the utmost harmony and satisfaction to the numerous party assembled.

CONSECRATION AND DEDICATION OF A NEW MASONIC LODGE.

Ceremony observed at the dedication of Freemason's Hall, by the R. W. Lord Viscount Ebrington, M.P., P. G. M. of Devon, at Tiverton, on Wednesday, Sept. 3, A. D. 1834—A. L. 5834.

It will be pleasing to the fraternity in general to read a description of the above ceremonies, which have so much interested the Craft in the western provinces, and have furnished so gratifying a proof of the vast increase of Masonic principles in that portion of the empire. Some excellent and zealous brethren have, by considerable industry and expenditure, completed a Masonic hall in the pretty town of Tiverton, which, for correct Masonic arrangement and high taste, has been seldom excelled. The hall is devoted exclusively to the progressive degrees of Masonry, and it has been painted and decorated accordingly. On the walls are depicted representations of many ancient Masonic worthies in attitude and costume, doing infinite credit to the genius of the able artist, *Brother Reed*, to whose *gratuitous* pencil the brethren are indebted for these and manifold other exquisite decorations; a good organ (an instrument so important in the solemnities of Masonry) adds to the characteristic furniture of the hall: in fact, the whole is in due accordance with the pure spirit of the profession in which we exult, and must *here* arrest the attention of every intelligent and inquiring Mason. Already the Lodge of Fidelity, 280, has attached to it a R. A. Chapter and an encampment of Knights Templars; and if we may augur from the desire for improvement and the avidity in research which animate most of its members, we suspect that this Lodge will add considerable lustre to our royal art, while it receives itself that portion of admiration which the uniform urbanity of its members has so justly excited. We have long been delighted to observe the interchange of attentions and visits among the Lodges in the west of England; we know no regulation more calculated to promote "brotherly love" than reciprocities of this description, and we turn with considerable pleasure for proof of the soundness of this position to the good fruits produced thereby in the three neighbouring and visiting Lodges of Tiverton,

Taunton, and Bridgewater, which was eloquently adverted to by the W. M. of 327, Brother Eales White; in allusion to the *designations* of the lodges, he said "they had auspiciously commenced in *Fidelity* (Tiverton); they had progressed in *Unanimity* and *Sincerity* (Taunton), and completed it in *Perpetual Friendship* (Bridgewater)."

Wednesday, the 3d of September, was the day fixed on for the ceremony of dedication, and notwithstanding the unpropitious state of the weather, the streets through which the procession was to pass were densely crowded, and the town presented an animated appearance of unusual bustle and influx. The procession was imposing, from its length and appearance; but we regretted, as we always do on similar occasions, the omission of the clothing attached to the important degree of Royal Arch. The Provincial G. Lodge was opened by the R. W. P. G. M. Lord Viscount Ebrington, in the new Masonic Hall, at ten o'clock, A. M. and close tiled at eleven. After the business of the P. G. Lodge had been transacted, the Lodge was adjourned, and the visiting and other brethren admitted. They proceeded to church in the following order of procession:—

A Tyler, with a drawn sword.

Two Stewards.

A Banner.

Band of Music.

Brethren not members of any Lodge in the Province, two and two, the Juniors preceding.

Visiting Lodge of Unanimity and Sincerity, with banners, &c. &c.
two and two.

The Brethren of the Lodges in the Province, two and two,
the Junior Lodge preceding, and each Lodge following its
Banner.

*

Provincial Grand Tyler, with a drawn sword.

The Wardens, P. Masters, and Masters of the Lodges in the Province,
two and two, the Juniors preceding.

A Banner.

Four Master Masons carrying the Lodge covered with white satin.
Grand Pursuivant.

A Cornucopia borne by a Master of a Lodge.

A Banner.

Two Golden Ewers with wine and oil, borne by two Masters of Lodges.
Wardens and Officers of (visiting) Grand Lodge of Somerset,
two and two.

Grand Organist.

Grand Director of Ceremonies.—Grand Superintendant of Works.

Grand Deacons.

Past Prov. Grand Secretaries.

Prov. Grand Secretary, with the Book of Constitutions on a cushion.

Past P. Grand Registrars.

Past P. Grand Treasurers.

Prov. Grand Registrar bearing the Seal.—Grand Treasurer.

A Banner.

Past Prov. Grand Chaplains.

Grand Steward. Prov. Grand Chaplain, with the Volume of the Sacred Law,
and the Square and Compasses thereon.

Past Prov. Grand Wardens.

The Corinthian Light carried by a Master of a Lodge.

Prov. Grand Junior Warden with his Column.

The Doric Light carried by a Master of a Lodge.

Prov. Grand Senior Warden with his Column.

The Banner of the R. W. WILLIAM CARWITHEN, *D. D.*,

Deputy Prov. Grand Master of Devon.

The R. W. LORD POLTIMORE, Past D.P.G.M.—The D.P.G. Master.

The Ionic Light carried by a Master of a Lodge.

The Standard of C. K. K. TYNTE, Esq. *M. P.*, Prov. G. M. Somerset,
borne by Brother Polhill.

The Prov. Grand Sword Bearer with the Sword of State.

The Prov. Grand Master of Somerset.

The Standard of the R. W. LORD VISCOUNT EBRINGTON, *M. P.*,

Prov. Grand Master of Devon.

The Prov. Grand Sword Bearer with the Sword of State.

The Provincial Grand Master.

Two Prov. Grand Stewards.

A Tyler with a drawn sword.

On arriving at the door of the church, the brethren halted, and formed two lines, by dividing to the right and left: the procession then entered the church in inverted order.

After the brethren were seated in their respective places, and the organist having taken his place at the organ, the choir sung with great effect the following

MASONIC HYMN.

Unto thee, great God, belong
Mystic rites and sacred song!
Lowly bending at thy shrine,
We hail thy majesty divine!
Glorious Architect above!
Source of light and source of love!
Here thy light and love prevail—
Hail, Almighty Master, hail!

Whilst in yonder regions bright,
The sun by day, the moon by night,
And the stars that gild the sky,
Blazon forth thy praise on high!
Join, O earth! and, as you roll
From east to west, from pole to pole,
Lift to Heaven your grateful lays—
Join the universal praise.

Warm'd by thy benignant grace,
Sweet friendship link'd the human race;
Pity lodged within the breast;
Charity became her guest.
There the naked, raiment found;
Sickness, balsam for its wound;
Sorrow, comfort; hunger, bread;
Strangers there a welcome shed.

Still to us, O God, dispense
Thy divine benevolence!
Teach the tender tear to flow,
Melting at a Brother's woe.
Like Samaria's sons, that we,
Bless'd with boundless Charity,
To th' admiring world may prove,
They dwell in God who dwell in love.

Before the sermon the following

ANTHEM.

Chorus.

Behold how good and joyful a thing it is, Brethren, to dwell together in unity.

Air.

It is like the dew of Hermon which fell upon the hill of Sion, for there the Lord promised his blessing, and life for evermore.

Verse.

O pray for the peace of Jerusalem! They shall prosper that love thee.

Chorus.

For there the Lord promised his blessing and life for evermore.

After the sermon the following

MASONIC HYMN.

To Heaven's High Architect all praise,
All praise, all gratitude be given;
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.

Chorus.

Sound aloud the great Jehovah's praise,
To him the dome, the Temple raise.

The morning service at the church was performed by Prov. G. Chaplain Brother Russell; and an eloquent discourse admirably suited to the high character of the occasion, was delivered by the D. P. G. M. Brother Rev. W. Carwithen, D. D., taking for his text the third chapter of St. Peter, part of the 18th verse, "Now, as brethren love one another, be pitiful, be courteous."* We cannot omit offering our high commendation of the delightful manner in which the vocal services (appointed for the day) were performed by Mr. and Miss Seguin, Brothers Risdon, Spark, Cole, Haycraft, Carpenter, &c., &c., and the no less admirable accompaniments on the organ by Brothers Moxhay and Reed. Although the fine old capacious church was crowded to suffocation, not a note was lost, and we shall not readily forget the sensations which were produced by that delicious strain of harmony attached to the words, "It is like the dew of Hermon which fell upon the hill of Zion."

The Brethren left the church in the same order as they entered, and returned to the Masonic Hall, into which the Members of the Provincial Lodge entered in due procession, and proceeded with the

DEDICATION.

The procession moved three times round the Hall, the organ playing, the Grand Organist having taken his seat on entering the room. After the third procession and on arriving at the chair, the R. W. Prov. G. Master took his seat. The trumpet then sounded, and the director of ceremonies proclaimed LORD VISCOUNT EBRINGTON, M. P. Provincial Grand Master of Devon, in due form. The director of ceremonies then proclaimed the Deputy Provincial Grand Master, and the other officers of the Provincial Lodge, each officer taking his place in the Lodge, in the usual manner, as he was proclaimed. The covered Lodge was placed in the centre of the room, with the three lights, the cornucopia, and the two golden cyers thereon. The Bible was placed on the pedestal, and the book of constitutions before the Secretary.

The Secretary then read from the constitution book the section headed "Concerning God and Religion," and delivered an address remarkable for elegance of language and the most chaste Masonic feeling, concluding by requesting the Prov. G. Master to dedicate the Hall.

The Lodge was then closed, and the R. W. Provincial G. Master,

* At the request of the Prov. G. M., the Rev. Brother has kindly consented to print the sermon for distribution. We consider that every sermon on similar occasions should be published, the enquiring Brother would thereby be directed in his duty, and the sceptic shewn the folly of disapproving that of which he *can* know nothing. We confess our disappointment that the very appropriate sermon, delivered at Dorchester, by the P. G. Chaplain Brother Burgess is not likely to be printed.—Ed.

assisted by his officers, completed the Ceremony of Dedication, amidst the appropriate grand honours of Masonry.

The Provincial Grand Lodge was then closed in ample form, with solemn prayer.

At five o'clock about one hundred brethren sat down to a most sumptuous banquet provided for them in the spacious assembly room, at which the R. W. Lord Ebrington presided. Among the brethren we noticed Brothers Rev. Dr. Carwithen, Rev. — Russell, Elton, Sir George Magrath, Lawson, Carrow, Moore, Moxhay, Brake, Carwithen, Tanner, and Dr. Baldy, of the Provincial Grand Lodge of Devon; and R. W. Colonel Tynte, Brothers Hancock, Eales White, Rev. — Warre, Parsons, Browne, Maher, and Polhill of the Provincial Grand Lodge of Somerset: we recognized also Brothers Rev. Carrington Lee, Emery, Colonel Robertson, Beedel, Randolph, Leigh, Milford, Kennaway, Carew, Alford, Cox, and many other distinguished Masons. A subject of the imperial autocrat, and a native of Sweden, were at the table. The dinner and dessert were of the first character, and the Masonic devices in confectionary peculiarly ingenious. On the removal of the cloth, "*Non Nobis*" was sung in most exquisite style by the musical brethren before-mentioned, whose rich strains of melody will not readily be forgotten, in the numerous glees, catches, &c. with which they favoured the brethren. Many loyal and appropriate toasts were drank; and the evening proceeded in that delightful harmony and rational conviviality for which meetings of the fraternity are remarkable. The speeches were of the first order, combining a uniform expression of warm and social feeling, and invocations to those holier acts of charity and benevolence which are attached in peculiar force to the true professions of Freemasonry. The day will long be remembered; while the character of its appointed Masonic ceremonies, and the very effective manner in which those various observances were conducted, will certainly tend to assist the progressive increase of the Craft in this and the adjoining provinces. Much credit is due to the Rev. Dr. Carwithen for his judicious direction of the procession and the ceremonies of the day; while the zeal and activity of his very efficient assistant, Brother Rippon, will not be disregarded. The Stewards were indefatigable in their exertions, and can have spared no pains in securing comfort both for labour and refreshment. Brothers Carrow and Emery, the Prov. Grand Stewards, were admirably seconded by Brothers Robertson, Hodges, and Mason.

TRIO.

The words by BROTHER JOHN LEE STEVENS, set to music by Samuel White, Esq., and sung at the opening of the Plymouth Masonic Hall.

GREAT Universal Architect,
Our labours aid, our plans direct;
Until delighted we complete
This monument of art,
Where Masons may securely meet,
And mysteries impart.

Let Science here her sway extend,
And Genius ev'ry power lend;
And Knowledge, Truth, and Purity
Inspire our skilful band;
While Faith, and Hope, and Charity,
Support us hand in hand.

Hence! horrid Strife; mad Discord, hence!
Ye must not dare to wound the sense,
Where Peace and Love united dwell,
Blessing their sacred home;
And Masonry her magic spell
Has flung around the dome!

EDINBURGH.

June 24.—The Meeting for the Annual Election of Office-bearers of the Lodge Canongate Kilwinning took place this day at eight o'clock P.M., at which the attendance of the Members, and of Deputations from other Lodges, was very numerous.

[The communication of particulars which accompanied the above notice being charged with some doubts as to whether it was desired to be published or not, we refrain from doing so, and our correspondent will, of course, acquit us of any intentional neglect.]

DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL.*.—A grand dramatic entertainment (under the patronage of the Grand Master, the Duke of Leinster, and several distinguished members of the Craft) was given, Feb. 14, 1832, at the Theatre Royal, for the benefit of the orphan children of distressed Free and Accepted Masons. Independent of the gratification which contributing to this laudable charity must have afforded to the benevolent and humane, the spectacle was on a most magnificent scale, as, in addition to an attractive bill of fare, the

* Lately removed to No. 6, Hamilton-row, Merrion-square.

children of the schools appeared on the stage, and the Brethren of this ancient and social body attended, in full Masonic costume, upon his Grace the M. W. G. M., whose throne was erected upon the stage. The effect produced by the Grand Lodge assembled on the stage, and the numerous Brethren in the front, in their clothing, was very striking. The audience appeared to feel much interest when the Brethren rose, in compliment to their Grand Master, and saluted him with public honours.

ADDRESS,

Spoken by Brother Calcraft, at the Theatre Royal, Hawkins'-street, Dublin, on the late Benefit Night in aid of the distressed. Written by Brother P. E. Byrne, Lodge 501.

WHEN first the MIGHTY ARCHITECT design'd
One master virtue to adorn the mind,
Amid this world of want and war below,
He taught us how to feel for others' woe;
And gave to us, he said, a precept new—
"Love one another as I have loved you!"
For the fulfilment of that high command,
To hold to suffering worth a BROTHER'S hand,
We've met to-night!—and it is sweet to see
This triumph of heaven-born Charity,
Whose kindly voice hath, like a magic sound,
Drawn all those beaming eyes and smiles around—
Smiles that from no poor affectation start,
But own their fountain in each kindred heart.
Woman's bright eyes to cheer us in our task,
And snowy hands to give us all we ask!
Welcome, fair sisters! 'tis no common cause
That claims to-night your aid and your applause;
No ruined spendthrift, who but justly pays
Atonement for his dissipated ways;
No sturdy mendicant, who ill can bear
Refusal of his peremptory prayer;
No half-impostor, studied to impose—
O no! we ask your pity but for those
On whom adversity hath shower'd distress,
And age, and sickness, and heart-brokenness!
For infant girls left helplessly to tread
A cruel world, without the means of bread—
Without a friend to cherish and to love,
Save only HIM—the one great friend above.
'Tis yours to shield their limbs that ill can bear
The inclement chillness of the wintry air,—

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Let Science here her sway extend,
And Genius ev'ry power lend;
And Knowledge, Truth, and Purity
Inspire our skilful band;
While Faith, and Hope, and Charity,
Support us hand in hand.

Hence! horrid Strife; mad Discord, hence!
Ye must not dare to wound the sense,
Where Peace and Love united dwell,
Blessing their sacred home;
And Masonry her magic spell
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EDINBURGH.

June 24.—The Meeting for the Annual Election of Office-bearers of the Lodge Canongate Kilwinning took place this day at eight o'clock p.m., at which the attendance of the Members, and of Deputations from other Lodges, was very numerous.

[The communication of particulars which accompanied the above notice being charged with some doubts as to whether it was desired to be published or not, we refrain from doing so, and our correspondent will, of course, acquit us of any intentional neglect.]

DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL.*—A grand dramatic entertainment (under the patronage of the Grand Master, the Duke of Leinster, and several distinguished members of the Craft) was given, Feb. 14, 1832, at the Theatre Royal, for the benefit of the orphan children of distressed Free and Accepted Masons. Independent of the gratification which contributing to this laudable charity must have afforded to the benevolent and humane, the spectacle was on a most magnificent scale, as, in addition to an attractive bill of fare, the

* Lately removed to No. 6, Hamilton-row, Merrion-square.

VIENNA.

The attention of the congress of Vienna has been called to the subject of the existing Masonic Lodges in that city. They look on them as secret societies which give cause for much inquietude in a political point of view without considering the difference between the countries which have been lately disturbed, without the commotions having, however, had any connexion with the order and the state of their own dominions,—did they give this but a fair consideration, many voices in the congress would have exclaimed for the protection and fostering of the lodges.*

UNITED STATES.


Masonic Hall, New York.—The first stone of this building erected under the direction of Mr. Hugh Reneigle was laid in June, 1826, with great ceremonies; the front is gothic, of eastern gray granite, with buttresses surmounted by pinnacles and battlements; the principal entrance is a gothic arch, 14 feet in height, above which a fine window 22 feet in height, lights the principal apartment, the noblest room in America, being 95 feet long, 47 wide, and 25 feet high, in the best style of florid gothic; the roof is an imitation of that of Henry VIth. chapel, at Westminster, and the whole is ornamented with rich carved tracery. This hall is annually opened for the exhibition of the American institute for the promotion of industry, agriculture, manufactures, &c.

JUNE 24th.—GRAND LODGE OF THE STATE OF NEW YORK.

An adjourned meeting of the R. W. Grand Lodge of the State of New York, will be held this evening at 8 o'clock, at Masonic Hall, to hear the report of the committee of arrangements, for uniting in the public solemnities on thursday next, in honour of La Fayette, the intelligence of whose death has just reached the United States. By order of the Grand Lodge.—James Herring, Grand Secretary.

JUNE 26.—In pursuance of the above meeting, the Grand Lodge of the State assembled early this morning, and afterwards joined in the great national procession. The number of the Brethren, and the grandeur of their appointments, attracted universal attention.

* Let the principles of Freemasonry be duly appreciated, and few persons but would belong to the order.—ED.

 WE are under the necessity of requesting our brother editors of the provincial press, and other friends who send us newspapers, that the same may be very conspicuously directed for the EDITOR OF THIS REVIEW. This caution is the more necessary, from the circumstance of our esteemed friends, the publishers, receiving daily such a great number of papers on their own account, that unless those intended for our perusal are most conspicuously addressed, they may inadvertently be overlooked, as has been the case.

TO CORRESPONDENTS.

A FIELD OFFICER shall be attended to.

MASONICUS is in error: the Grand Lodge only can supersede the power vested in the Board of General Purposes, while it is acting in conformity with the book of constitutions.

A HEBREW BROTHER's remarks do not offend us; but why not at once use our pages—they are open to him.

QUERIST should address his letter to a Higher Quarter; we cannot insert it. We can, however, undeceive him on one point—the motion for a revival of the Constitution was not withdrawn *sine die*, but postponed in compliance with a request to that effect, and courteously acknowledged by the M. W. G. Master at the June Quarterly Communication. Querist should attend in December, when in Grand Lodge he can speak to a subject upon which he writes too hastily.

REV. G. OLIVER is sincerely thanked for his indulgence.

BRO. LLOYD's communication came too late for our last number.

DR. TYTLER must accept our best acknowledgments for many fraternal attentions which will not readily be forgotten. We heartily wish him a pleasant and speedy voyage to India, from whence his early despatches will be most acceptable.

A SHEERNESS correspondent is respectfully informed that no anonymous communication can be inserted; but if the name and address had been appended, the insertion of the article would have been doubtful. He should bear in mind that no topic of a religious or political discussion should be entertained by us, and the present communication, although admirably penned, partakes a "wee-bit" of both.

BRO. GUNTER, of Halesworth, will, we hope, be pleased with No. 3.

MR. H. O'BRIEN should recollect that October approaches.

I. S. W. We must cater for the *many*, and not for the *few*; hints from such friends, if a little sharp, gratify us in the motive-cause.—The Knights Templars are not forgotten.

A GRAND OFFICER. Many thanks for the present letter.

A SUBALTERN BROTHER will perceive that his suggestions have been observed.

PILGRIM was but just in time. His future notes (as early as he can) will be thankfully inserted.

BRO. FOOKS. Has he quite forgotten us?

BROS. JERROLD AND KERRIEMUIR. The letters from these friends came too late, but will appear in No. 4.

ON THE CAUSES OF THE DECAY OF OUR NATIONAL MORALITY, AND ON SOME MODERN SCHEMES FOR ITS RENOVATION.

While all confess that education is now more widely diffused than formerly, and many esteem education the only sure guarantee for the practice of virtue ; all agree that a far greater degree of crime prevails in this country than existed in former times, or than exists at present among foreign nations. The truth is so glaring, that even the most violent demagogue attempts not to conceal the vices of his worshippers ; he only attempts to palliate them, by throwing the blame of bringing them into operation upon the government of the country. It appears to us that in this attempt he is unsuccessful. The habits of a people are not rapidly changed by the acts of an administration ; and if they were, still every government has professed that its stability and prosperity depend on the virtuous and orderly habits of the people. Surely it cannot be supposed that our rulers have always *endeavoured* to corrupt us ; or, that wishing to improve our social condition, they have nevertheless blundered invariably on such expedients as have defeated their purpose. No—the causes of the decline and also of the growth of morality in nations, are to be found in a deeper knowledge of man than it is the fashion for the superficial (or, as they prefer to be called, *practical*) statist of our day to attain. . We feel our own utter incompetency to this great task, but we have hope that some hints in this brief paper may assist the progress of minds more equal to its undertaking.

It generally happens, when a subject is little understood, that it gives rise to a thousand positive opinions ; such is the case with our present topic. Every one imagines he has discovered *the* cause for the decline of our morality. Of many and conflicting hypotheses we shall touch on a few only, and on these more or less slightly, according as they have obtained fewer or greater number of suffrages, previous to developing our own views.

It is very common to argue, that immorality is the inevitable result of the increase of population, and of the consequent congregation of numbers in great towns and manufactories, or of poverty. To each of these causes something may truly be attributed ; but they are insufficient, either singly or conjointly, to explain the present condition of the people. For old London, with its narrow ways, and accumulated stories of building, was more densely peopled than our modern city, and that over an extent of surface quite as efficient for all various purposes as at present. Poverty must ever be the fruitful parent of many crimes. Independently

of being a direct incentive to spoliation, it has to irresistible a tendency to produce selfishness, that it frequently blunts the social affections, and renders character, appearance, and comfort, matters of no regard. But poverty has existed before our time, in its most appalling form; famine and desolation long overspread the land, during the wars of York and Lancaster; yet, with a bound as it were, all the social and refined emotions sprung up, and flourished in the time of the Tudors. With all our distress, direct starvation is never the lot of our English population; yet to this strait many foreigners have been reduced, without any material change thereby occurring in the character of their nation; moreover, it is not to the very lowest of the populace, that all vicious courses are confined. Drinking, the parent of the other vices, is equally practised by the well fed and well paid mechanic, and the small shopkeeper, as by the half fed Irishman. There is, and has been, ample employment for male domestic servants; yet, how many thousand intelligent lads prefer picking pockets, and other similar pursuits, to menial service. Poverty then is one material cause of demoralization—but it is only *one*.

The cause we are seeking is evident enough in the eyes of the Clergy; according to them, it is the spread of “Modern Infidelity.” Education is incomplete, because every thing is taught, but the “one thing needful.” Mechanics, chemistry, history, philosophy,—for the acquisition of these, there are facilities enough; but religious instruction is wanted; and without such instruction, the knowledge of sciences is not only useless, but, inasmuch as they are often the vehicles for infidel opinions, destructive to morals.

Of the accuracy of all this, we have doubts; but if it be true, the clergy have pronounced a sentence savouring of self-condemnation. When it is remembered that they have all the education of our youth in their hands; they have all appliances and means to boot for influencing the minds of our adult population; they have the prejudice of our old people enlisted on their side; furthermore, all masters of colleges or of public schools are of their order; not even a tailor or draper will send his son for instruction elsewhere than to a “Classical Academy,” where the Rev. ——— presides. The discipline of charity schools is their own; and there the Bible forms invariably and exclusively the basis of instruction. Then, what wealth and honour to stimulate talent and eloquence abound in our church,—what means for the building, repair, and the decoration of noble temples! Lastly, how firmly rooted in the minds of all aged people is the veneration for every person and thing connected with the protestant establishment! Yet, with all these advantages, do our clergy confess that they are unable to make stand against the pernicious doctrines, which their predecessors so successfully combated, even when their antagonists

were the great wits of the new French school, and when free-thinking had somewhat of novelty and fashion to recommend it.

But we have said, we deny altogether the allegation concerning the spread of infidelity. We disbelieve the existence of any set of men zealous for the propagation of infidelity; unless indeed, infidelity mean the inclination to change any part of the doctrine or discipline of the established church. Where are they? what are the titles of their works? Since the much abused "Lectures" of Mr. Lawrence, we have heard of no infidel publications, and they are hardly known among the lower orders. The trash of Carlyle and Taylor has continued:—but what is its circulation? not one hundredth part of the annual sale of Bibles; scarcely more perhaps, than the consumption of sermons. The spread of infidelity is a phantom.

The clergy themselves, according to many, stand accused of supineness and want of zeal. For our parts, we cannot attribute any important effects to these causes, even should the censure be correct; for, although the laxity of some of their body may diminish their congregations, the ardour and ability of the dissenters fully secure a supply of religious exhortation; while, at the same time, the tenets of the latter differ little from orthodoxy, they inculcate exactly the same system of morals. If then, not increase of population, nor its condensation, nor poverty, nor the spread of infidelity, nor the supineness of the church, be the true cause of the confessed demoralization of the English people, what is the cause? Our opinion is, that the effect in question has been produced by, 1st, A gradual change in the *manners*, not the *morals*, of society—a change resulting from the remote, and apparently feeble sources of fashionable and capricious mutation; 2nd, That the public mind, enlightened so far as to throw off the ancient trammels of authority, demands a moral discipline of a more extended and liberal kind than is supplied at present by any class of religious or philosophical instructors.

A proposition, so novel to many, as is implied in the first of the above propositions; namely, that the mere manners and customs of society influence more than any other cause the morals of society, demands some examination. In the first place, let any person candidly reflect on the motives which govern his conduct daily and hourly, in his intercourse with his fellow creatures:—he will find, that in doing right, he is seldom acted upon by his religious belief, seldom thinks of the legal punishment that awaits delinquency on his part, seldom calls upon the inward monitor, conscience, or the moral sense, for assistance against temptation; but, that having instinctively imbibed the mode of thought and tone of feeling, which distinguishes those about him, his ideas are never directed out of the current of propriety; which is, however, only another word for a system of conduct, approved of by the

understanding, but established by an imperious system of habits, of which the proper name is—*fashion*.

What ordinarily in society renders a man honest?—What keeps one gentleman's hand out of another's pocket?—Not surely the thunders of the Church,—not truly the terrors of law,—not reflection on the loss of character that would attend detection,—but, simply *habit*. He is never accustomed to think of such a matter for a moment. Fashion has rendered him as much the slave of a confirmed and violent prejudice against picking pockets, as an old woman is the slave of her foolish abhorrence of a toad. The same feeling in a great measure protects society from the perpetration of many vices, towards which there are strong natural ties in the human constitution. It leads also to many actions which are identical with those flowing from reasonable religious moral motives. We know that its influence is not so pure as that depending on higher considerations; we would prefer that a man should be honest, and temperate, and chaste, only because his conscience directed him; ay, and such a man would we cherish and trust;—but so frail are we, that temptation is continually overcoming the pure and virtuous intention, and we require the agency of habit to fortify us. Industry may be taught by moral disquisitions on its utility and propriety, and on the baneful effects of sloth; and the hearer will form good resolutions to labour diligently, and perhaps he will keep them: but take mankind at large, and such resolutions will not be adhered to long. On the other hand, are we not familiar with numerous instances where nor religion, nor morals, nor reason are appealed to, and yet the most industrious habits have been formed,—and without compulsion, are we to despise this powerful ally, habit? In all ages and places she has shown herself too powerful an antagonist to be overthrown by virtue and philosophy,—shall we therefore disdain to enlist her on our side? See with what despotic sway she has established her barbarous code of honor. The mandates of religion, the words of the law, our own sense of justice, all are outraged in a duel—still, who dares to refuse the challenge? No one. In a station where the practice is customary, no one can overcome the most artificial, but predominant, of habits—the deference to fashion.

We do not propose to argue a question which has been mooted by some zealous persons, viz. whether good actions springing, from other than religious motives are acceptable to the Most High. We are simply endeavouring to point out how a system of morals may be engendered which leads to the temporal happiness of the human race: it forms no impediment to a system founded on religion, and we confess it requires that to complete it. We deem, however, the morals of habit necessary to mankind at large; and we think it is more powerful for temporal purposes than the morals of precepts, which indeed experience demonstrates

to be almost inert as far as regards the mass of mankind, when it is employed as the sole means of instruction ;—in a word, we take the nature of man to be, that he is half an angel and half a beast,—he has long been treated as a being actuated by reason in opposition to instinct ; on the contrary, he has as many and dominant instincts as any other animal : it is requisite to educate these instincts, and convert them to the best purposes. By appealing only to the angelic nature of man, you may incite him to acts of heroism and martyrdom ; but to make him perform constantly and surely the many unobtrusive duties which form the daily beauty of his life, the corporal habits must be brought to blend with, and assist, the suggestions of the loftier faculties.

To apply this principle to the correction of the public morals in every respect, would require more space than our limits allow ; but, since all are agreed that drinking is a vice more prevalent than any other, and that it forms the incipient step from which most other crimes take their origin, we shall commence by showing how the growth of this baneful practice is produced, and how the management of the habit may be employed for its correction. It must be observed, in the first place, that the love of drinking is a propensity, various in its nature, various in its degree, and differing in both respects in its moral delinquency. Independently of drinking purely to quench thirst, the majority of persons drink from habit : this being created by imitation of those by whom they have been brought up, as is the case with our regular meals of tea and coffee, in which obviously more is drunk, and with less expedition, than would be necessary, if we took them on account of thirst. The habit, however, must have had originally a deeper source, which appears to have been listlessness, the want of amusement, or, what is almost the same thing, of employment. These fluids are allowed by the doctors to have some slight influence on the nerves, causing, according to them, a gentle exhilaration, or even a distant approach to intoxication, followed by depression : such is possibly the case, when they are taken in inordinate quantities, and of unusual strength ; but upon the whole, the symptoms are so slight, and among the lower class of persons so little time is allowed for their production, that we may conclude the *habit* of employing oneself in the act of tasting and swallowing a particular fluid, at a particular time, and in company with others, to be the main cause of the great consumption of tea and coffee which is constantly taking place.

But to habit, the custom of imitation, and the necessity for some species of employment to fill up the listless intervals of leisure, we must add another, and a much more powerful motive as the cause of the consumption of intoxicating liquors—it is the anticipation of a highly pleasurable excitement :—no one can deny this. In vain the self-adorning ascetic may abuse any departure from water drinking as in-

jurious to health, destructive to morals, and enervating to the intellect. Allowing the assertions to be true, it is no less true that the excitement of wine is a pleasure, of so intense a kind, that it has been found to outweigh all such considerations, even amongst many of the highest and wisest of mankind. The poet of every age and clime celebrates the joys of the ivy-crowned god; and the people of all times and places applaud the lay, and join in the chorus:—wine calls forth and exalts all pleasant and social feelings; it makes wit sharper, raillery more sprightly; relaxes the grave, emboldens the timid, and unfolds the reserved; with the stranger it acquaints us, transforms acquaintances into friends, and our friend becomes a second self; but the inward delight which gladdens the heart, surpasses even these vivid external manifestations. Ambition, when arrived at the topmost round, feels not the internal satisfaction which the fourth glass awakes in the breast of the votary of Lyæus.

Nor has the bibulous philosopher need to travel through the thorny paths that lead to the dull realities of fortune, reputation, knowledge or power, when he has all the pleasures that flow from them in his bright imaginings; and who—the bottle drained—feels rich, wise, and potent, as a monarch.

It is vain to say such pictures are seductive:—are they not true? Even of vice we must speak the truth,—she will not the less retain her captivations because we deny she possesses any. We must treat the subject fairly, and follow the wide distinction which nature has made between genial indulgence and vicious excess. We must be blind indeed not to see this distinction in the many examples of each that are before us. The folly and madness of the drunken man's conversation, the degradation of his intellect, the disgusting expression of his countenance, and the mean, violent, and malignant passions by which he is agitated, the base and criminal actions of which he is capable, the symptoms of the paroxysm of his self-created disease, are but too apparent to all observers. To himself alone, the brief madness being over, the punishment is well known in all its bitterness; the headache, the sickness, the nervous tremor, not unmixed with remorse, follow directly; in time, the understanding acquires a constant hebetude; he feels that in one respect he has lost his good name—he becomes regardless of it in every other: he loses a taste for all amusements of an innocent and social nature; the courtesies of society and the affection of relatives have no interest for him; the very pride of manhood is abased; all feelings and motives of a gentler or nobler kind decay; he responds only to the intensest excitements, to such as correspond with that high pitch of intoxication which becomes necessary to his temporary escape from the misery of a sober hour.

Now its possible tendency to this state, or of an approach to it, is the

one danger of that genial indulgence, which men of the world do not scruple openly to advocate. The capability of drinking just so much, and no more, than produces the first step towards excitement, is the mark of a firm and free man : he who cannot command himself at this point is comparatively a slave ; but men in general have not this command by a mere voluntary effort, and the temperance of certain classes of society is materially owing to the fortuitous influence of fashion. The mode in which fashion has imposed these restraints is by adding several other kinds of amusements to the pleasures of the bottle ; and by regulating the season of enjoyment and the species of beverage, she has restricted the time for the consumption of strong drink to a late period in the day ; she has established wine as a genteeler beverage than spirits, and thus has secured, what we shall presently show to be of the first importance, the dilution of the intoxicating principle ; but, above all, she has checked the allurements of the bottle by the amusement of gaming, and the enchantment of female society and music. The drawing room is what has redeemed the gentlemen of this country from their once debased condition of hard drinkers glorying in their shame ; but can they pride their own morality much on the change ? Is it to be boasted of, as an effort, that we leave the table to listen to the enrapturing voice of the Italian Donna, or to the magical effects of instruments touched by Orphean hands, or to enjoy what is far sweeter, purer, wiser, gayer and holier than aught else that can be imagined, the conversation of an English lady ? Long may that name continue to represent the perfect union of brilliant and varied accomplishments, with refined taste, pure thoughts, and simple manners, which at present constitute the character !

Fortified in the course of propriety by such inducements as these, how can our English nobility and gentry speak of the drunkenness of the lower orders in a severe and contemptuous tone ? What amusement is there for any man in England who has not the means of going to a play or entertaining company, except drinking ? He must have some leisure ; with leisure he will seek for enjoyment :—drinking is an enjoyment ; and being the only one in his reach, he will revel in it as surely as the grass grows upwards. But it will be said, that such artificial excitements cannot be necessary to sobriety, or how did this exist in former times without them ? We reply, because formerly there was at least the pleasures of domestic society ; the farmer sat at the head of his long oak table, his wife, his sons, and daughters, all assistants in his business, around him. At the same board sat the labourers and the dairy maids, &c.—they ate bacon, and drank ale ; and the evening, after labour was over, was spent in those amusements and recreations which naturally suggested themselves in every large family. It is obvious that here a society must be formed, and that this must

have a system of habits or a *fashion* for itself. The manners of the master influenced the man. The latter could indulge in intemperance of any species only as far as the former and his family encouraged him. Thus, the hired became an honest, industrious, and tolerably sober man; and, as the labour was of value, he in many instances looked forward to a farm for himself, and married one of his employer's daughters, who was, in fact, when the farm was small, his equal. On his removal to a new home, the influence retained over him by his father and mother-in-law, and by his wife's brothers, remained still as far as might conduce to his moral character. And thus was formed the respectable character of the English yeoman. This is no imaginary picture. Every one who has lived in the country knows that it is an exact description of the state of the agricultural population all over England about forty years ago; slightly varying as farms happened to be larger or smaller, or where local peculiarities modified the ordinary customs.

Formerly, the male and female agriculturists lived in the houses of their employers, under their immediate superintendence. The example and the authority of the master and the housewife were insensibly exerted in forming a domestic society not refined, not pure and Arcadian certainly, but at all events competent to create honest labourers and cleanly, industrious wives. But all this has changed. A time came (we inquire not how produced) in which the value of capital rose prodigiously, and the value of labour declined. The consequence was, the farmer's family and the farmer's servants were separated. The separation was manifest, and it drew down on him the ridicule of his superiors, but very unjustly. Why, when he had acquired money enough to send his son to college, should he send him to plough? And who but a clod in reality would stick himself down in a corner to smoke and drink ale, when he could mount a hunter, and ride to the races, and bet with my lord? Nor could any thing else be reasonably expected than, that with the female part of the family, French and music should supersede milking and churning. To blame this were absurd. To imitate our superiors when in our power is natural, and it is within certain limits perfectly proper—conducing in every state of life to exalt the character. However, by this alteration the hind and the maid became strictly servants, and were severed from all sympathy with their superiors, and from any hope of materially bettering their condition. The consequences to the latter may be learnt in the records of the poor law commission. The former came to live out of the farm-house in a dirty hovel, married, careless of consequences, was not ashamed to accept parish relief, and became a drunkard, a poacher, or a rick-burner.

The same change took place, from the same cause, with the townspeople; namely, the value of capital and the cheapness of labour sepa-

rated the shopkeeper and his journeyman at such a distance, that the latter formed no part of the family, and therefore acquired no domestic affections, and for want of them naturally took to the public-house..

The manufacturing population in large towns have never enjoyed the advantage of association with a class of immediate superiors who might connect them with the better orders of society; and hence, they have always been vicious, and continue so. Let us hope that the increasing perfection of machinery will gradually diminish their number and lighten their labour.

But while these fortuitous and perhaps inevitable circumstances had happened to prepare the population for gradual subsidence into intemperance, a narrow spirit of bigotry, intended to check this deplorable circumstance, arose, and by its zealous and vigorous efforts accelerated it tenfold. All kinds of public amusements, in which the poor can participate, have been discouraged or expressly forbidden. The putting down of fairs, pugilism, bear-baiting, dog and cock-fighting, admits of excuse, though we will contend that any of them are better than hard-drinking. But what shall we say to the impediments thrown in the way of the drama, and the prohibition of music and dancing in public-houses? The first is in our view the finest instructor of the social emotions that can be conceived. It was once a favourite amusement of the common people: in fact to their encouragement in barns and such unseemly places does it owe its rise. But it must be managed, and superintended, and regulated by timid politicians and bigoted sectarians, until it has become dull, stale, flat, and unprofitable every where but in large towns. Music is not an accomplishment in which our peasantry are proficient, but still they are so far human as to like it, and dancing is a very favorite amusement. The light-hearted peasantry of France, who constantly practise both, are much more moral than ours; and, generally speaking, gay and cheerful people are less prone to drunkenness or other sorts of vice than the stern and sullen. There is no warranty for the prohibition of these amusements, even on the Sabbath, any where in Scripture; and we cannot help deploring, that the feeling that they are incompatible with piety, should ever have gained ground amongst us.— At the same time, there is too little respect left among the lower orders for any thing sacred, to make us wish to try experiments that might disturb the little veneration they have for that day.

If, then, our views be correct, the destruction of domestic society and the absence of public amusement, are what have caused the great bulk of our population to descend from genial indulgence to criminal excess: but there are still considerable numbers who are said to have so far advanced in intelligence, as to be capable of the varied and refined amusement of reading, and who yet are little, if at all, better behaved than the ignorant. The intelligence in question amounts to this: we have

amongst the lower orders in great towns many who can read, write, and speak well; some who understand the positive sciences accurately, some superficially, and few who enter into moral and metaphysical disquisition with no mean power, and all have more or less of political opinions. But none of these humanize the heart, nor form topics for conversation with a man's wife and family. The arena where such acquirements are displayed is the public-house; and we have examples in all ages that the exaltation of mere intellectual powers is but a feeble counterbalance to the allurements of intoxication. There is, however, a deeper reason for the depravity of the class alluded to. Their education has thrown off the trammels of authority, and has substituted nothing in its place. For a series of years the reading population have been fed with exposures of the vices and errors of the sovereign, the court, the government, the aristocracy, the House of Commons, the clergy, and the legal profession. These representations were sometimes exaggerated, sometimes correct; but whether one or the other, the effect was still the same, namely, to make the poor man detest and despise his superiors. The extreme severity of the law against crimes which necessity in a great measure extenuated, enlisted his feelings against the law, and on the side of crime. The rapacity, real or supposed, of the clergy contrasting with their words, led him to believe them hypocrites merely, and unfortunately to associate with his dislike of the men contempt for their doctrines. In a word, those who know the populace, know that generally they esteem the government, the legislature, and the administrators of the law, to be playing a solemn and disgusting farce, for their performance in which they are well paid. Now, exhortations from moral instructors whom they believe to be hypocritical, and the administration of laws which they believe to be unjust, can improve no people on the face of the earth; but, on the contrary, will strongly tend to impress them with the belief that virtue, order, and law, are by-words invented to cajole and govern them, and that any attempts to enforce moral practices arise from an envious jealousy of their enjoyments. This is altogether a bad state of things. Are there any indications which may lead to its treatment? There are clear and obvious ones, we conceive, if we are not too sanguine in our expectations; if we are content to amend gradually the condition of the patient without attempting a sudden and perfect cure, which his very morbid state hardly seems to admit of. Before, however, we write our prescription, let us glance at what has been proposed to be done in some recent consultations. Sir A. Agnew, and the rest of those who have been named the Lord's-day men, propose to act by direct coercion. The Sunday being the only leisure period with the poor, they propose to close the public-houses on that day. The extreme severity of this measure raised the public press against a species of bigotry which had been received

with too much respect by the House of Commons. Sir Andrew and his followers have had their quietus ; but the *Times* and other liberal papers seemed to overlook the circumstance that the principle itself, no less than the extravagant application of the principle, is bad. All closure of the public-house only converts public drinking into what is worse—private drinking. The drunkard will lay in his store on the Saturday night. Even the present closure of these houses during divine service, though unobjectionable, is quite useless. A man turned out of a tavern does not usually turn into a church. It is quite as well he does not. He loiters about until his darling rendezvous is reopened, and drinks with increased avidity. You dam the stream for a while, but the current runs all the faster as soon as it is removed. The same remarks apply to Mr. Strickland's proposal for "strong police regulations;" and to three of the propositions contained in Mr. Buckingham's proposed bill, namely, that no new spirit shop should be opened without particular requisitions from the inhabitants ; that these shops should be only partially open on working days, and that they should be closed all day on Sunday. There are several other proposals of this gentleman, some insignificant, some worthy of consideration, and one directly opposed to the object in view. The insignificant ones are—1. Paying men on Saturday morning, because then they would get drunk on Saturday and Sunday also ; 2. Taking the duties off tea and French wines, because all the poor contrive to get tea as it is, which, however, does not serve as a substitute for gin, and because French wine would still be too dear, and is not generally liked. Those worth consideration, are his proposals for prospective amelioration by instituting parish libraries, district reading rooms, museums, and establishing public lectures. The absurd one is *taking measures to prevent persons from remaining long on the premises, when they go for the purpose of drinking*. We put this in italics, in order to keep it before the reader's attention, as we shall presently show, that the want of accommodation on the premises has been a great cause of dram-drinking.

The attempts to restrict the population within the bounds of temperance, according to the views we have developed, may thus be made:—by forming new habits of life through the medium of amusement of a different kind : by a more perfect moral education ; by a few gentle restrictions. Any return to the simplicity of former manners, merely because they proved salutary, is of course Utopian ; since the conviction of its utility will never establish a fashion. But of course any measures which may increase the number of small capitalists, such as the abolition of the rights of primogeniture, or a property-tax, pressing in a fair proportion on the largest estates, would, by approximating the conditions, connect the manners of the middle and poorest classes. From partial attempts to restore the manly sports of our ancestors, to encourage either dramatic or musical entertainment, we anticipate little good, unless the

people themselves point the way: for people can neither be led nor driven into amusement. We would let the lower orders do what they please to amuse themselves; and, on whatever occasions they think proper, by mixing with them, whenever the time seemed appropriate, and the nature of the recreation perfectly innocent, the rich and powerful may perform an infinite service to their country, and a grateful and graceful compliment to their fellow-creatures; and without derogating from their dignity, may learn to feel as much pleasure in allowing others to participate in their enjoyments as they now do in their exclusive pleasures. The business of the government is to secure from the march of building, spaces near great towns for sports and exercises, and to remove all restrictions whatever on dramatic and musical entertainments.

To provide education for all who want it, is a material step, and one which unfortunately our government has declined to interfere with. When they become more enlightened, or another succeeds, they will learn what a wonderful power, for all good purposes, a universal education would give them. Partial education always leaves a multitude of bad examples to corrupt their betters. How much contamination our country-people have derived from witnessing the dirty and careless habits of the swarms of Irish who have inundated us of late years. The nature of the education should be materially changed. It is not enough to teach a boy to read and write, and repeat a certain portion of doctrine. Books should be prepared, teaching morality in its extended sense, independent of particular creeds, and as means of earthly happiness and prosperity; others describing, in a condensed manner, the laws and constitution, and the principles on which these are founded: such instruction begets veneration for established customs and institutions, as far as they agree with national justice; and, of course, where they disagree with this, they should be changed. In a general scheme of education, the most rapid mode of educating mechanics and artificers should also be considered, as it would better their condition in society; for though labourers abound, good workmen are very scarce, and are well paid. At present, the best energies of the cleverest men, instead of being directed to their work, are directed to writing and spouting, and organising unions, which increase discontent.

If by these, or any other means, a popular opinion in favour of morality and law could be engendered, the people will not only observe more moderation in their enjoyments, but would second the government in the adoption of any legal means for the correction of gross offenders.

Such a state of opinion having been formed, but only when such a state of opinion was quite evident, might we venture to punish drunkenness, in all classes, by some light but disgraceful penalty. The stocks in country places answered the purpose well; in towns, something else might be substituted. Abiding such a time, legislative interference

should be restricted to two enactments; 1st, To require security from all licensed spirit dealers, that no small quantities of spirits should be retailed until diluted with a considerable portion of water, and that they should have rooms, with newspapers, &c. for the accommodation of customers,—*no drinking being allowed at the bar*; 2nd, To make it a misdemeanour, punishable by fine and imprisonment, for any parent or other person to administer spirituous liquors to children, under twelve years of age.

The *dilution* of spirit is one of the measures upon which we have the greatest reliance. It is the consumption of the raw article which demoralizes so rapidly the mind, and destroys the health of the body. Many praise wine, who abuse spirits, but the chief difference is that the wine is less concentrated. Dilution has been long practised in the navy, and with good effect. It is of course as easily regulated as the present strength of spirits, which is only allowed to be kept higher than a certain standard. A room to drink in, we wish for, because, while people are conversing, or reading, or smoking, they have an amusement, which prevents their drinking so fast; it is the horrid practice of slipping into a gin-shop, and tossing off the minute dram, that promises to convert us into a nation of solitary drunks. This practice is not confined to the lowest orders. Women, who would be ashamed to enter into the regular old tavern, are seen popping out of these palaces of destruction all times in the day. What this ends in, all men of the world know;—for it may be laid down as an invariable rule, that though a man addicted to this vice retains, in a few rare instances, some good qualities; *a drinking woman never retains a spark of any virtue whatsoever.*

We shall scarcely be called upon to explain our grounds for interfering with the administration of spirits to children. It is not legitimate for the law to interfere to prevent a man from killing himself if he pleases; but it is quite right to prevent his poisoning his child. Spirits are a certain though slow poison to children in all cases. In the few instances where stimulants are required, people must take their children to the doctors. The administration of raw spirits never does any thing but harm.

We must here close this very imperfect examination of a deeply interesting subject, which, however, we trust to resume on some future occasion.

In conclusion, it may not be irrelevant to observe, that the experiment of teaching and practising morality, without reference to doctrinal points, has long since been made, and with success. Among that society of men, whose name gives a title to our work, the union of temperate enjoyment, with orderly manners and strict morality, has been secured in the most eminent degree that can be conceived, and that, without either the exclusion or assistance of any religionist whatever.

THE SLAVE'S FIRST HOUR OF FREEDOM AND HIS LAST.

BY BROTHER JOHN SMITH,

E

(Member of the Bank of England Lodge), Author of "The Puritan's Sister," &c.

IN a far isle, girt by the Indian wave,
 Stretch'd in his hut, lay an expiring slave :
 Born to his fate—the whip, and galling chain,
 Long years of toil, indignity, and pain ;
 Want, and exposure to a burning sun,
 Had worn his frame—the sands of life were run ;
 A hundred years his aged eyes had seen :
 Brown autumn's pride, succeed the summer's green ;
 No joy to him the varied seasons gave—
 Change as they would, they found him still a slave ;
 Toiling for gold to feed some master's pride,
 Who squander'd wealth, his negroes' blood supplied.
 Bow'd down by time, unfit for toil at last,
 As some tall plantain crush'd beneath the blast,
 The old man lay—each giant sinew shrunk,
 Like wither'd ivy round his ruin'd trunk ;
 Though helpless, wretched, he yet wish'd to live,—
 Old as he was, life had *one* boon to give.
 Tidings had reach'd him o'er the distant wave,
 Britain had granted *freedom* to each slave ;
 He pray'd for strength to wait the time whose knell,
 Slavery's doom—and freedom's birth should tell.
 The dial's hand pointed the promised hour,
 When faintly struggling with death's iron power,
 " Father," he cried, " before whose throne on high
 Is heard the negro's prayer, the negro's sigh ;
 Let me but live to draw one freeman's breath,
 To own no master, ere I sink in death ;
 And every wrong, each stripe and galling chain
 Man has inflicted on our race for gain,
 For that blest boon, by every hope of heaven,
 Shall from my secret soul be here forgiven !"

His prayer was heard—was it his faith ne'er fail'd ?
 Or charity, or mercy that prevail'd ?
 Rude and unletter'd; the poor dying slave
 Practised the Christian's virtue—he *forgave*.

Soothed were his pains, calmly he sunk to rest,
Like a lull'd infant on its mother's breast ;
But ere his spirit fled its earthly clay,
The night of slavery had passed away—
The dial struck. "I AM FREE!" the old man cried ;
" GOD'S WILL BE DONE !" then faintly smiled and died.
Each toil and care from him for ever past,
THE FIRST SWEET BREATH OF FREEDOM WAS HIS LAST.

THE LIBRARY OF THE VATICAN.

POPE Nicholas the Fifth was the first who commenced this amazing collection, from the recesses of which much ancient learning has been given to the world, and more, it is to be hoped for, will appear. It consisted, at first, but of six thousand volumes of the most scarce and valuable writers. Some have claimed for Sixtus Quintus the honour of founding the present library, but undeservedly so ; for although the collection was undoubtedly dispersed under the pontificate of Calixtus the Third, and again by the army of Charles the Fifth, under the command of the Constable De Bourbon, it was re-established by Sixtus the Fourth and Clement the Seventh, before the reign of Sixtus Quintus.

Although he cannot be honoured as its founder, Sixtus the Fifth, who was a man of consummate learning, certainly not only restored the library to its former splendour, but augmented it with a great number of books and precious manuscripts. It received a magnificent addition from the Electo-Palatine library, the greater part of which were sent to Rome after Count Tilly had taken Heidelberg, in 1622.

The Vatican library, which Baronius compares to a net that receives bad fish as well as good, is divided into three parts : the first is public, and every one is at liberty to consult it for the space of two hours, upon certain days ; the second part, which is more valuable, is kept with greater privacy ; and the third, which may be termed the *sanctum sanctorum* of the collection, is only shown to distinguished visitors, or on particular occasions.

In the time of Sixtus the Fifth it was adorned by leading artists, first, with a series of emblematical figures, under which are represented the principal actions of his life ; secondly, all the councils, from the first Nicene to that of Trent. Underneath are very curious inscriptions, containing, in a few words, the names of the different popes and emperors under whom the various councils were held, with a summary of their decrees and transactions ; thirdly, all the famous libraries in the

world are represented by painted books. Beneath each is an inscription denoting the period of their foundation. In the fourth and last place are eight curious columns, with the portraits of all those who were distinguished in the annals of Ancient Masonry for their knowledge and invention of learning.

Adam is represented, on the first column, with the following inscription :

Adam divinitus electus primus scientiarum et literarum inventor.

Adam being inspired of God, was the first inventor of letters and sciences.

Seth is represented upon the second column, with his children ; underneath are these words :

Filii Seth columnis duabus rerum celestium disciplinam inscripserunt.

The sons of Seth wrote the knowledge of things celestial upon two columns.

Abraham follows next, in the act of tracing characters with a rod : the legend is :

Abraham Syrius et Chaldeus literas invenit.

Abraham invented the Syriac and Chaldean letters.

Moses is next in succession, dressed in his priestly garb ; underneath is written :

Moses antiquas literas Hebræicas invenit.

Moses invented the ancient Hebrew letters.

Esdras follows, with these words :

Esdras novus Hebræorum literas invenit.

Esdras invented the new Hebrew letters.

The third column has four figures. The first of which is that of Mercurius Trismegistus, with the following inscription :

Mercurius Trismegistus Theologus Ægyptus, sacras literas conscripsit.

Mercurius Tri-megistus, the Egyptian priest, wrote the sacred letters.

The second is the Egyptian Hercules, with this legend :

Hercules Ægyptus Phrygiæ literas conscripsit.

The Egyptian Hercules wrote the letters of the Phrygians.

The third is of Memnon, in these terms :

Memnon Phoroneo æqualis literas Ægyptias invenit.

Memnon also invented Egyptian letters in Phoroneum.

And the fourth a regal figure, crowned, of Isis, Queen of Egypt, with this inscription :

Isis, regina Ægyptiarum literarum inventrix.

Isis, Queen of Egypt, inventress of letters.

Upon the fourth column are represented the following figures. First, Phœnix, with these words :

Phœnix literas Phœnicibus tradidit.

Phœnix delivered letters to the Phœnicians.

Second, Cadmus, his brother : the inscription is :

Cadmus, frater Phœnicis, literas sæptem in Græciam intulit.

Cadmus, the brother of Phœnix, carried sixteen letters into Greece.

The letters are represented beneath.

Linus of Thebes follows, with this inscription :

Linus Thebanus Græcarum literarum inventor.

Linus, the Theban, the inventor of the letters of the Greeks.

Cecrops, King of Athens, follows thus :

Cecrops, primus Atheniensium res Græcarum literarum auctor.

Cecrops, King of the Athenians, the first writer of Greek letters.

Palamedes invented four more, and Simonides four, the number of letters in the Greek alphabet. Pliny tries to persuade us that Aristotle had declared somewhere in his writings, that the ancient Greeks had but eighteen letters, to which Epicharmus added two.

The fifth column has the figures of Pythagoras Epicharmus, Simonides, and Palamedes, with inscriptions intimating their great abilities and inventive genius.

Nicostrata is represented upon the sixth, with these words :

Nicostrata Carmenta literarum Latinarum inventrix.

Nicostrata Carmenta, the inventress of Latin letters.

And these are described to be,

A B C D E G I K L M N O P Q R S T V.

Her son Evander follows her, with these words :

Evander Carmentis filius, aborigines literas docuit.

Evander, son of Carmenta, taught the aboriginal letters.

Then Demoranthus, the Corinthian, with these words :

Hebraicarum literarum auctor.

The author of Hebrew letters.

Then the Emperor Claudius, under whom is written,

Claudius imperator tres novas literas advenit.

The Emperor Claudius added three new letters.

There is also an F at the top, with these words :

Reliquæ duæ oblitteratæ sunt.

The other two are destroyed.

As mention is made of that letter by Cicero, who lived before Claudius, it is evident he cannot be the inventor.

The seventh column has the figure of St. John Chrysostom, with these words underneath :

Literarum Armenicarum inventor.

Inventor of the letters of the Armenians.

St. Jerome follows, with this inscription :

Librorum Illycarum inventor.

Inventor of the books of the Illyrians.

Ulphias, the Gothic bishop, follows :

Gothorum literas advenit.

He invented the letters of the Goths.

On the eighth column is a figure of Christ: underneath is written,

Jesus Christus celestis doctrinæ auctor.

Jesus Christ, the founder of the heavenly doctrine.

After which the Popes, with

Christi Vicarius.

The Vicar of Christ.

Lastly, the Emperors, with these words:

Ecclesiæ defensor.

Defender of the Church.

The library contains a vast number of ancient writings; amongst others, two copies of Virgil above a thousand years old. They are upon parchment, as is likewise a copy of Terence, written in the time of Alexander Servius, and by his command. It was formerly the property of Cardinal Bembo, then of Fluvius Ursinus, and by him deposited in the Vatican. In the same place are the Acts of the Apostles, in letters of gold. This MS. was formerly bound in gold and richly adorned with precious stones, wften given by the Queen of Cyprus to Alexander the Eighth; but the soldiers of Charles the Fifth stripp'd it, and sold them to a Lombard Jew.

THE SPIRIT LOVER.

IMITATED FROM THE GERMAN.

IN that bright land, where first the sun

Sets glorious on this nether world,

Where, after day his course has run,

In night his radiant wings are furl'd;

Where passions wild, and feelings deep

In madness revel through the heart;

Where every breeze o'er perfumes sweep,

And rife in their course a part;

Where first the poet's lip was taught

To pour the hallow'd lay divine;

Where each young heart with love is fraught,

The incense paid at nature's shrine:—

In that bright land, first 'mid the throng

That graced Sidona's tower'd plain,

Once dwelt the fairest child of song,

The loveliest of the muse's train.

At evening, oft through Paon's grove,
To celebrate their secret rite,
Would each Sidonian virgin rove,
Till morning put their steps to flight ;
And as they raised the choral song,
In *Io Peans* to his praise,
Her voice would still the strain prolong,
Her harp attune the sweetest lays.
Still she was fancy's wayward child,
Torn by unearthly proud desire :
Her heart, the seat of frenzies wild,
Glow'd like some deep volcanic fire.
All, all around, she thought beneath
Her love—she scorn'd the race of earth :
Upon her brow the nuptial wreath
Should bloom for none of mortal birth.
The maiden sought a spirit's love ;
There only could her heart be given .
For him she'd scorn the joys above,
And hell, with him, prefer to heaven.
The dance was o'er—she sought her bower,
Hid deep within the forest grove,
And in night's lonely, silent hour,
Breathed to the stars her song of love.
Wild, wild and fervent was the strain,
That, from her harp enwrapt, she woke ;
Though fraught with pleasure, thrill'd with pain,
Her voice night's awful stillness broke.

SONG. •

“ By the fond, endearing kiss,
By the sigh of mutual bliss,
That tells love's witching hour,
By the dew-bespangled rose,
By the gale that zephyr blows,
Spirit, seek my bower !
“ By the feelings wild and deep,
By the woes that never sleep,
E'en in night's still hour,
By the rosy cup of wine,
By fair woman's love divine,
Spirit, seek my bower !

The Spirit Love.

“ By her blue eye sparkling bright,
 By the rays of living light,
 Reflected in each shower,
 By the lightning’s vivid glance,
 By yon orbs in mystic dance,
 Spirit, seek my bow’er !”

The maiden ceased her song of love—
 A wandering spirit heard the strain ;
 One of that race fall’n from above,
 Doom’d never to return again.

The wreath, which once in bliss he wore,
 Beam’d on his brow that fatal night ;
 His wings, once used on high to soar,
 Shed o’er his form their heaven-born light.

Soft music, like the choral swell
 Of angels praising Him above,
 Broke o’er the night like some deep spell,
 And bade her meet her long-sought love.

‘Trembling and doubting—half afraid
 Of one who seem’d of such high race,
 Deluded by his form, the maid
 Advanced to meet the fiend’s embrace.

One shriek, one flash, and all was o’er—
 Her form a heap of ashes lay.
 The demon sought some brighter shore,
 Urged to some distant clime his way.

And as he wing’d his rapid flight,
 A voice in thunder shook the grove,
 “ May her example warn aright,
 All who would gain a spirit’s love.”

TO J^{AS} E.

“ PLANETS, ’tis said, in heaven are placed,
 To guide the traveller on his way :
 But thy twin stars, with beauty graced,
 Serve but to lead his heart astray.

THURLOGH, THE MILESIAK.

(A ROMANCE FROM REAL LIFE.)

BY HENRY O'BRIEN A. B.

CHAPTER I.

THE Rev. Cornelius O'Sullivan was the lineal descendant of one of the ancient chieftains of the Emerald Island. Stripped of his inheritance by the political convulsions of his country, he betook himself early to a monastic retreat, as at once the surest asylum from the vexations transiencies of this world, and the safest passport for the beatifying eternities of the future.

Here, however, these flattering hopes did not seem at all confirmed by the probation of a few years. The austerity of demeanour inculcated upon every inmate, from the lowest novice to the highest adept, were ill attuned to a temper which nature had formed for action. He accordingly fretted under the trammels of confinement, and sighed for a return to the bustle of life.

Just at this moment it was that Charles Edward Stuart burst forth upon the world, as claimant to the succession of the English throne. Strong as was the support which this romantic Prince received from the heads of many of the Scottish clans, it was nothing compared to the enthusiasm which animated the Irish hearts' young and old, male and female, in sympathy with his fortunes. Nor were they the laity alone who exhibited such a zeal, but the clergy themselves, stepping aside from the quietude of their sanctified calling, participated in the excitement; and, lending the weight of their countenance to the popular cause, exhorted by their example even the apathetic to activity.

Not content with the exhibition of oral assistance, O'Sullivan must be an actor in the scene himself. Constitutionally bold, and adapted for enterprise, even the calm serenity which religion superinduced, and which shone conspicuously as well in his deeds as his looks, could not altogether obliterate that thirst for adventure, which attached so many others to the standard of Charles.

Seventeen years was the sum of O'Sullivan's age, when, as he stood one morning beside the door of the refectory, divided as to his intentions of joining the insurgent forces,—and that more from ignorance of their locality, than from any luke-warmness in his zeal, or difficulty in making his escape,—a ballad singer from the Highlands presented himself at the lattice, and arrested his attention by the following stanzas:

“ 'Tis at Lochaber, Aberdeen,
This lovely loon is oft seen,
With star and plaid and bonnet green,
They name him lovely Charlie.”

For he's a bonny Highland lad, &
 The brightest that e'er led a band;
 As for me, I'll double the hand
 To fight for my lovely Charlie."

His decision was now fixed. The information he looked for was obtained. Without waiting, therefore, for the permission of his abbot, he effected his departure on the ensuing night; and, having fallen in with some volunteers in the course of his journey, under the conduct of a recruiting serjeant, he arrived with a light step and an ardent ambition at the head quarters of the army.

Here, again, many things occurred to ruffle the evenness of his early hopes. The hickerings of partisans and the jealousies of intriguers were ill suited to the even-mindedness of his straight-forward views, and must of themselves have been sufficient to fill an honest aspirant with disgust; but the motives to alienation were multiplied tenfold, when those squabbles assumed the character of national antipathies, and went additionally to weaken their common cause!

These dissensions, we know from history, originated altogether on the part of the Scotch, who, looking with distrust on the presence of so many Irishmen, whose exertions they apprehended might eclipse their own in their patron's esteem, omitted no opportunity to evince their misgivings, and represent the ardour of their auxiliaries as the mere effervescence of adventure.

Many, disheartened by these ungenerous imputations, threw up their posts, and retraced their steps homewards. O'Sullivan himself was infected with this despondency, and was actually selected to head one of the returning expeditions: but when the hour arrived at which he was to bid adieu, he was spell-bound to the spot, and unable to stir one movement.

It happened that in his intercourse with the northern bards, the young Irish enthusiast got enamoured of the charms of one of the native beauties. Various were the efforts which he hourly enforced to extricate himself from the influence of this young lady's fascinations: not that he saw in her any thing to detract from the lustre of his fullest admiration—she was all grace, all elegance, all sterling purity—his only hesitation arose from the insult offered *his* country by the cold-blooded calculators of *her* country; and however trivial this may appear to an ordinary observer, the injustice of their conduct, coupled, perhaps, with some inner whisperings, that he should find a substitute amongst the vallies of his beloved Erin for the coy mountain lassie he was about to leave behind, operated, as a sedative. In some measure, to his regret, and almost reconciled him to separation. But then again, the witchery of first-love, and the confiding fondness of the fair one for whom this passion was entertained, interposed their advocacy in behalf of constancy, and pleaded for the union of souls so congenial.

The Chevalier himself, to ensure the services of so gallant a soldier as O'Sullivan, not less than to forward an attachment which he knew to have been reciprocal, undertook the adjustment of those conflicting scruples; and, with the assurance of protection and ample provision in his future

favour, he succeeded so far as to have the happiness himself of assigning the fair one to the arms of her delighted and sympathetic swain.

Time now passed away too rapidly for the enjoyments of the enraptured bridegroom. Day hurried on night, and night day; and yet in the precipitancy of their successive revolutions could they effect no other image on the retina of his mind than that of one continued scene of bliss.

But earthly bliss is notable and inconstant. The Pretender's forces, weakened by the divisions which we have before deplored, retrograded in their position every hour, till in their desperate determination to push matters to a crisis, they rallied to a certain pass, where, with the united energies of numbers and zeal, they pressed their onset even to an aggressive charge; when, flushed with the advantage of a transient victory, they elated still more their plumes, and actually formed a mad determination of making a descent upon England!

Through all the vicissitudes of this romantic struggle, O'Sullivan clung with undissoluble faith to the Chevalier's fortunes. No possible inducement, not even the soft endearments of wife and home, could prevail upon him, for an instant, to lose sight of the prince, or relax his exertions to further his interests. In every engagement he was the first to begin, and the last to desist. Wherever there was danger, there was he also; and though ever foremost to mount the breach, and to conflict the foe, yet did he, by some overruling agency, escape ever from the ordeal, not only unharmed and unscathed, but emboldened and invigorated.

Nor was this the only thing remarkable in O'Sullivan's character; in the deliberations of council, he was not less distinguished than in the activity of battle. In all trying emergencies the Prince ever listened with marked consideration to the auspicious suggestions of his Irish friend; and though the latter did not nominally hold the office of premier in any of those consultations, yet was it well known that it was he who swayed all the resolves; and wagers had accordingly been often won by those, who speculated that the issue in the litigated contingencies, would be consonant with the position which he had espoused. In short, the cabinet shone with the lustre of his advice, and the camp resounded with acclamations of his strategy.

It will readily be conceived, that so prominent a personage amongst the lines of the insurgents must have become an object of pursuit to the constitutional emissaries. On Charles's overthrow accordingly, the first thought of the government was to secure O'Sullivan, fearful lest that his unbounded popularity combined with his sworn adhesion to the Stuart interest, acting alone upon his ambition and his affection, should propel him forward as the leader of a new rebellion. His vigilance, however, was an overmatch for their vindictiveness, and all the workings of their machinery were rendered abortive by his skill.

But although thus beyond the reach of man's persecution, he was not equally inaccessible to divine visitations. His tender spouse, the sharer of his afflictions, and the promoter of his happiness, bade farewell to this

scene while in the act of presenting him with a 'on and heir. The child almost instantly followed the mother's course, and thus did the same hour deprive O'Sullivan, at once, of wife and offspring.

Had his greatest enemies seen the anguish that now lacerated his breast, under the galling pressure of this distressing catastrophe, they must have commiserated the reverses of human fate, and transferred their bitterness into condolence. No roofed abode, made by man's frail hands, received the compass of his lamentations—to the vaulted heavens alone hid he pour forth his griefs, to be re-echoed by the caves, or the reflux of the roaring ocean.

To a mind thus softened by the chastenings of Providence, there is no comfort so sweet as that of religion. It came doubly recommended in the present case, not only because of its consolatory tendency under all circumstances of sorrow, but also from the fact that O'Sullivan had the advantage of an early initiation in its culture, and of a sustaining confidence,—notwithstanding the aberration to which he for once gave way,—in the inner tranquillity which it afforded. The return, therefore, to his original habits was the inevitable result of his thoughts, with a settled resolution to carry this decision—now that life's attractions had lost their dazzling hue—to a preparation for holy orders.

France was at that time the theatre of civil and religious freedom. Under this abused name, I do not mean to palliate the lasciviousness of excess into which it has often degenerated in that region of volatility. I merely mention the circumstance, without averring an opinion, one way or the other; yet can I not avoid contrasting with it the impolicy of our own enactments, of the same date, which would repress every form of religion and adoration that did not accord in manner and in name with our own. How, however, did the system work? The Catholics of Ireland, unable to prosecute their studies, with a view to the priesthood, in their own country, betook themselves to the Continent as a more congenial seminary; there, in endowments established by the bounty of some of their countrymen, who had but shortly before, themselves, been exiled from home, kindred, and connections, owing to their adhesion to the unfortunate James, they not only acquired instruction in all the fashionable branches of literature, but additionally graduated in the several faculties of law, medicine, and divinity,—the latter department having been the primary object of the benevolent founders.

Here it was that the restrictive character of the penal code, which originated these resources, met its most signal and retributory defeat. For the students who had been brought up in those foreign institutions, breathing the atmosphere of liberty, and impregnated in some degree with the spirit of latitudinarianism that surrounded them, returned home very polished gentlemen, it is admitted; but then, with an inbred dislike, and a superinduced aversion, to the existing order of things, which they took every opportunity to propagate. Could I venture to express myself more fully as to the development of their feelings, I would say that to their innate resentment of personal or ancestral deprivations, they superadded the hos-

tility which a long domesticated sojourn amongst a people, who at the time were considered as almost the natural enemies of England, could not fail to impart.

It was to obviate these inconveniencies that our government, at last, began to relax their severity; and, wishing to reconcile rather than to estrange, built the college of Maynooth, within twelve miles distance of the city of Dublin, for the education of persons intended for the mission of the Catholic priesthood in Ireland.

This, however, did not exist in the unpropitious days of the good O'Sullivan. To Paris, therefore, he repaired; and, after a diligent application to theological researches, and a brilliant career of literary display, he returned, with thankfulness, to the Green Island of his nativity,—the meek proclaimer of the truths which he was now ordained to preach, and exhibiting in his person, though at different periods of his existence, the characters of soldier, husband, father, and priest.

CHAPTER II.

Such is an outline of the leading traits of an individual, which I have deemed it necessary to premise here, for more reasons than one—first, because of the singularity of the history itself; secondly, because of its connection with my future subject, and thirdly because that, with appropriate alterations, it will serve as an index to the singular state of the times, and more especially amongst that class of then persecuted religionists to which the party in question had belonged. I feel, however, that were I any longer to spin it out, it may divert attention from my principal hero. To him, therefore, I shall now direct my most obsequious regards, while I introduce his lineage to the notice of the reader.

Thurlogh, the hero of our narrative, was born sometime in the year 18—, in a remote barony in the south of Ireland. He was the third of six brothers, whose father once possessed a very considerable independence, and bore a name conspicuous upon the pages of his country's history, amongst the first and the bravest of its feudal sovereigns. His mother's origin, not less ennobled, was more remarkable, in that, she had been the last and only surviving representative of one of those deposed families belonging to the period alluded to, whose descendants are still recognised as legitimate princes, and still receive from an ardent and devoted peasantry all the reverence and homage of their former consequence.

Circumscribed in their means, Thurlogh's family lived in dignified seclusion. Their abode lay near the sea-shore. In front was the vast interminable ocean rolling its foamy and majestic billows in ceaseless and awful grandeur. On either side a chain of uninterrupted mountains, and of immense height. In the rear, was a lawn of luxuriant verdure, beautifully intersected with rivulets and walks, which at once harmonised the soul and enriched the landscape beyond any thing to be expected in so sequestered a quarter.

Thanks, however, for those latter advantages^d to the good taste and ambition of its venerable proprietor. Unlike the gentlemen of his day, or the "old school," as they are called—whose time was chiefly occupied in worrying poor, harmless, little animals during the day, and in boasting at night of their "hair breadth 'scapes," or vying with one another until the morning of the next day, in all the extremes of dissipation and revelry—with them the best head, a misnomer for that which could bear most drink, was what constituted their best man, and to arrive at that pinnacle of enviable distinction required an ordeal of the most trying preliminaries, during which we may well suppose that many a *good* head had become a *bad* one, and many a bad one had ceased altogether to be:—unlike such, however, Thurlogh's father's time was otherwise engaged. His delight was the improvement of his demesne, as combined with, and subservient to, the education of his children. To this he applied the energies as well of his soul as his body. He would himself accompany them in their walks, and overlook them in their play hours—he would himself, too, sometimes embark, with all the fervour of boyhood, in the enthusiasm of their sports—while, at the same time, he would secretly, but effectually take cognizance of even the minutest incident that could tend to develop the bias of their several dispositions, to direct their education accordingly.

Of all his children, Thurlogh seemed to be the one who had principally occupied his paternal care. The ungovernable spirit and fiery temper of this boy in every instance of his being opposed, would often make him apprehensive as to the smoothness of his passage through this nether life; whilst, again, the generous and warm sympathy with which he used to meet every advance of conciliation would incline him to hope that the predominant feature of his composition was benignity of heart, and that the waywardness of youth would be pruned and corrected by the observation of manhood.

There was also in his character another trait which did not escape the father's eye, and which contributed not a little to disturb that security he would otherwise fain indulge, as to the success and the happiness of his darling boy,—Thurlogh was visionary and speculative,—the highest projects were not beyond the grasp of his ideas; while the laborious industry with which he would conjure up woes, that existed only in his own imagination, seemed but too fearful & prognostic of his being intended one day for their realization.

It was, in one of these moments that as he sat reflecting, absorbed in a train of some wild abstraction, his mind got so excited by its own associations that he burst into a fit of tears, in which situation his father having surprised him, the following dialogue ensued.

"Thurlogh, child, what can be the matter? Have the lessons been too hard, or have the rest of the boys conspired to annoy you?"

"No, father, the lessons have not been too hard; neither have the rest of the boys conspired to annoy me; yet have I felt grief from another source; and very probably were I to tell you what that was, I should deserve a laugh for my pains."

"A laugh, Thurlogh! ~~la~~ laugh! Whatever could affect you to tears, could never move me to laughter. Take courage, therefore, speak out candidly; it may not be so ridiculous either."

The tenderness of accent in which these words were conveyed only aggravated the chord of Thurlogh's sensibility. His bosom heaved as with an ocean of sorrow—a stream of tears again trickled down his cheeks, so that, notwithstanding all assurances to the contrary, the father began to imagine something serious had occurred to produce such extraordinary emotions. It was not prudent, however, he thought to urge the point any further; so he left him to himself, and for a moment withdrew.

At the end of the gallery towards which he had retired, lay a marble slab, supported by a pedestal of antique mould, and surmounted by a figure representing one of his forefathers. The armorial bearings were engraved with curious and exquisite art upon the front and either side of the pedestal, while the surface of the slab contained an inscription eulogistic of the virtues of him whom it was intended to commemorate.

The father gazed upon the statue as if he had only then seen it for the first time, when suddenly recollecting a little poem he had heard Thurlogh once deliver as a kind of lament for the "heroes" of olden times, he felt irresistibly actuated now to recite it. No effect whatsoever was intended on his part—it came, notwithstanding, like lightning upon the ear; and ere you could have thought it possible, his son stood beside him.

"Well, father," he cried, abruptly announcing his approach, "and so you have hit off the subject of my melancholy reflections? You do so dive into the recesses of one's breast, and explore so accurately the very intricacies of its speculations, that one may as well have their thoughts and actions delineated upon their forehead as attempt to conceal them from your insight. Yet father, I beg pardon, I did not, perhaps, do justice to your scrutiny: if you do detect, it is not to inflict pain, nor to indulge a selfish or idle curiosity—your researches are ever with a nobler view—to bring back the heart in its pursuit after a phantom, and fix it more steadily upon the attainment of something solid. Yes, did I but regulate my wild fancy more in conformity with your directions, I should not have been, as I now am, the victim of a dream."

"Thanks, Thurlogh," said the father, "for your generous civilities, and I am only sorry that they should be at your own expense. Those dreams, however, which you designate, though I should by no means wish to encourage them, are not such, after all, as you need to be ashamed of. They do honour to your heart if not to your understanding, and would to heaven! you may never through life experience any more substantial cause for weeping, or discover by contrast the ideality of the present. But come I would wish to hear from yourself that effusion of your genius which once escaped you on the corridor; and to my recollection of which I am now indebted for this welcome visit of yours."

"You shall have it, father; but, first, let me disclaim the application of the word 'genius.' It does not belong to me, or, perhaps, as you say so, it

may. What, then, if instead of the required poem I should substitute an impromptu specimen,"—and accordingly he chanted out the following to the tune of that pathetic air embodied recently in language commencing with "The harp that once," &c.

" In pensive mood by moonlight shade,
I muse on days gone by,
I muse on Him who moonlight made,
Nor ask the reason why ?
I soar aloft in wonderi g train,
Thro' fancy's varied dome,
And still my thoughts return again
From where they started—home.

" Sweet lovely name of magic sound !
What charm canst thou impart ?
What pleasing views for e'er abound ?
Still dear to every heart !
Yet still from thee I soon must steer
To distant, foreign shore :
Relinquish those I hold most dear,
And think of home—no more."

" Well, Thurlogh," resumed the father, as soon as his son had concluded, "although these are not the verses to which I had alluded, however, for the purpose, they will answer as well, as I suppose you intend thereby intimating what you know I have been anxious to be made acquainted with—the cause of your despondency."

" Just so, father, and if any thing in the composition, which you must not criticise as being extempore, should require explanation, it is, I fancy, that part, which says 'I muse on days gone by.' In those retrospections, then, I did not advert to any thing connected with my own experience; uniformly happy and a stranger to distress, my thoughts ran, at first, upon the forlorn condition of this unfortunate country of ours, contrasting its present depression with its former elevation; and the transition thence led me to some of those heroic names which then flourished upon its stage,—the memory of whom, remote though they be, and obscured rather than illustrated by the traducers of our history, entwines itself around my heart—when a thousand tender and undefinable emotions, starting up together in all the mingled varieties of enthusiasm and sorrow, so overpowered my self-command, as to require vent in the way you have witnessed."

" And what was the tenour of your thoughts, as regards those ancient worthies of Ireland's better days ? Do you remember, Thurlogh ?

" Yes, most accurately, I was repining that I was not myself born in the meridian epoch of their lustre, to witness the light of their achievements, to imbibe the spirit of the soul-stirring heroism, and to contribute too, perhaps, my arm's meed to save their country and their descendants, from the subjection and thralldom to which they are both now degraded."

The father's soul, however, troubled by the entire occurrence, kindled within him with delight at this precocious burst of genuine patriotism. He recognised in it, he thought, the impress and emanation of his own character :

and nothing so exalts a parent's pride with exquisite and refined sensation as any such recognition,—more particularly, if the quality for which the likeness is observed, be one in which he had himself excelled. In those days, however, patriotism was a seed too barren or too dangerous to be nurtured in a youthful bosom. The name was in bad odour. Suspicion and mistrust attached to every thing that could be interpreted as belonging to it; and too many of its worst consequences had already been entailed, with frightful and appalling devastation on our hero's ancestors on either side, not to make the father apprehensive as to the bent it should take in so young a soil. He loved the tree too well, however, to nip it in its bud, or by any chilling discouragement to stunt its growth. But as he must know all the bearings of this unusual exhibition, he next asks his son what he could mean by the concluding words, “yet still from thee I soon must steer.” “*You,*” continued he, “have referred to an *earlier* part as what appeared to you only necessary to be explained—I think *this* the only part enigmatical.”

The question was one which Thurlogh had rather had not been proposed; however, as it was proposed, he did not hesitate to answer it.

“In answering this, father,” said he, “I trust you will not think me vain nor affecting any airs of prophetic self-importance, when I assure you, I feel an irresistible presentiment that I am destined to roam! Whether it be, however, the charm of novelty mixing up with the idea, in the hope of utility to my country, in the rank of her public servants, that seems to qualify the sensation, I confess I do not feel so much uneasiness on my own behalf as on that of others who must be affected by the same disaster. Something—shall I say it?—something awfully terrible tells me that our household is to be broken up,—the remnant of our shattered fortunes scattered before the winds, and myself upon the world without a home—without a shelter.”

“I fear, Thurlogh,” was the reply, “that you take too much pains in creating your own wretchedness. Believe me, child, that life affords full too many instances of real sorrow, without our swelling the catalogue by imagination; or anticipating their arrival by a morbid thirst for change. Wait patiently until they happen, if they ever happen at all; and rather occupy your mind in fortifying it against their influence, than in making yourself doubly their victim before hand and when they do occur.”

Thus saying, he left off abruptly, and under violent agitation. He knew not how it was, but his mind was not at ease. The mystery, the melancholy, the romance, the horror of the whole transaction had affected him; and chiefly because of the effect it had produced upon his son's spirits and the tone of conviction with which his presages had been articulated. He would fain call it a dream, presenting itself to an imagination predisposed for its reception. He would fain call it any thing that would but mitigate its form. Never, however, was prophecy more true, no, more circumstantially fulfilled than that which it contained. Before that day year all was a wreck,

"the remnant of their shaken fortunes scattered before the winds,"—and Thurlogh, "on the world without a home, without a shelter!"

CHAPTER III.

It is a trite remark, and not likely to lose any thing by being repeated here, that the adversities of life are very frequently intended for our actual good. In a moral point of view, I know this will not engender much doubt; but I mean as to temporalities; and I rest satisfied from the result of my own diversified experience that did men but quietly sit down, upon meeting with any such crosses—calmly and deliberately submit to their fate, and shake hands, as it were, with the rod that inflicted the stroke, they would not only thereby verify the religious tendency of the aphorism, but acquire additional vigour to prosecute their worldly pursuits with greater probability of succeeding.

"But what!" somebody will say, "is the fellow going to inflict a sermon upon us now, after making us wade through the whole length of a stupid dialogue and a prophetic impromptu, into the bargain, in the hopes of our lighting upon something like an oasis in the wilderness, something like incident, adventures, or romance, to relieve the dull monotony of common place truisms, to redeem his own veracity, as well as to reward our credulity?"

Stay, gentle reader, be not you led away by this busy-body "somebody." I do not intend to bore you with a sermon; but as I possess some slight knowledge of the movements of this "nether scene," and a heart overflowing with the milk of human kindness, I intend to give you, so far as my subject will permit me, all the benefit of my researches, which you must be ready to receive, whether I choose to tender them in the shape of introduction, of parenthesis, or of commentary. After this fair notice, then, I respectfully submit that you cannot hereafter well charge me with preaching; because if you dislike my system, you have the means of prevention within your own hands—shut the book at once, and away!—but if, peradventure, you be of a kindlier mode and willing to go and explore for new issues and occurrences, then "screw up your courage to the sticking place" at once, and let us jog on together.

The close of the last chapter has put the reader in possession of the verification of that prophecy which foretold the overthrow of our hero's house. I do not intend any more particular allusion to that event, lest I should involuntarily give offence by directing attention to a quarter where publicity is not courted. Yet this being the great epoch whence our materials all originate, and the source, too, of his "wanderings" in more ways than one, it is not to be supposed that I should pass it over altogether unobserved, or without mentioning, with due delicacy, some few particulars which characterised it.

Nothing, then, could exhibit a more lamentable picture of human wretchedness, than the situation of the family after this dilapidation of their little finances. The very idea of it, as I write, strikes me with horror. Their wants, their privations, their noble struggle between poverty and pride, whilst it commanded your reverence, would enlist also your softer sympathies. But it was too much—misfortunes generally succeed one another. The mother died beneath the load. The tear of mourning had not well been dried, when a lingering disease attacked the father. His spirits, also, gradually declined, till by the united influence of sickness and distress, he too gave way, bequeathing his helpless and unprotected family to the care of their Almighty Creator alone.

I would here fain pause to pay my tribute of respect over the grave of a man with whom I associated in early life. I would fain recount those amiabilities of his nature which shed a lustre over his name, and embalm his memory within my bosom's fondness—but I fear I should be encroaching too far on what must be already well nigh exhausted—the reader's indulgence, and must therefore content myself with stating a single anecdote as a specimen of the whole, and which will also have the recommendation of being not irrelevant to our subject, tending, as it did, in a great measure, to direct the subsequent course of our hero in a certain amiable and interesting point of aspect. It is the following.

After the ruin of the father's fortune, and when his health became sensibly deteriorated, his general affliction was not a little heightened by the contemplation of what would befall his progeny in the event of his death. He had no legacy to leave them, no kind friend to whose custody to consign them, and who would supply the place, if not of a parent, at least of a guardian and protector. The eldest of his sons was but very young; not over sixteen years of age. Thurlogh, as stated, was but the third, and consequently could not at this period, scarcely have arrived at the boundary of fourteen. His mind, however, was more matured, his port more manly, and his education more advanced, beyond any comparison, than that of any of his brothers. From these considerations and the favourable opinion he had entertained of his disposition, combined with his belief that the "Holy Ghost had a hand," as he would quaintly express it, "in his darling boy," the father resolved to constitute him "governor" over the rest, and inducted him accordingly into the office with all the solemnity of a primitive patriarch.

It was by his death bed that the appointment took place. Having called in Thurlogh, he addressed him to the following effect.

"My child, we all owe the debt of nature, and must sooner or later discharge it. The young may be called upon, but the old can expect no respite. For myself, I feel about me so many symptoms of decay—my strength is failing, my voice so faint, and my spirits so relaxed—that I can no longer close my eyes to the irresistible decree which announces my approach to the end of my journey.

"It were vain for me to say that I do not feel regret at those tidings: I do, the most exquisite and poignant regret. But does it proceed from a

hankering after a world which persecuted me with sorrows? or an adherence to friends from whom I have experienced nought but deceit? No. In these particulars I shall, I trust, exchange a life of earthly vexation for one of heavenly security, where in the company of my father, and other 'holy men made perfect,' I shall find comfort and relief from the wickedness and the weakness of flesh and blood.

"My grief, notwithstanding, is inexpressibly acute when I reflect upon the condition of so many helpless orphans to whom I have given rise. Who is now to provide for them? Who to think or to act for them? Who, in short, is to procure for them the common necessities of subsistence here, well as direct their foot-steps towards eternity hereafter? It is you, Thurlogh! you are my hope! On you devolves this important charge! You are now called of heaven, as my successor, in this commission! And hereby (putting his hand upon his head) invested in all its duties and responsibilities, as sacredly and as solemnly as was Jacob by his father Isaac! Be sure, therefore, you forget it not: neither set light by the dignity which it communicates.

"In the discharge of it, too, I would have you not discouraged by the gloom of the present, or the opposition of the future. In the dim vista of time I foresee your success: and in the long perspective of circumambient darkness I see the elements of light bursting forth from the mass to encircle your path with splendour and with glory.

"You have only, on your part, to persevere as you have begun. Be cautious, be assiduous, be upright. To the innocence of the dove unite the wisdom of the serpent: and may my blessing, and the blessing of God Almighty, the God of Abraham, the God of Isaac, and the God of Jacob,—the God of all truth, and the Father of the fatherless, guide and preserve you for ever!"

This was the last sentence he ever uttered; it was, also his last and only testamentary register! He lay himself back, as he closed it, upon the pillow of his dissolution, muttered a short resignation of his soul to his Creator; after which his spirit took flight from its tenement of clay, and retired, we devoutly hope, into the bosom of his Redeemer.

As for Thurlogh, he knew not what to make of all this ceremonial. The days of Jacob, he thought, were too old fashioned to regulate the proceedings of modern manners. Besides, as it did not devolve upon him any inheritance, any thing like patrimony or substantial emolument, but, on the contrary, encumbered him with a gigantic responsibility, requiring all the appliances as well of fortune as of age; he could not imagine it meant for more than a mere parting advice,—a valedictory admonition from the best of fathers to a favourite child, whose movements and character he had ever studiously noticed, and for whose future welfare and disposal he had ever shewn anxiety and interest the most extreme.

The truth is, that he was not well able at the time to comprehend the thing. The tone of voice, however, in which it was conveyed, the solemnity of manner with which it was accompanied, together with the evidence of

the dread reality with which it was closed, made him merge all ulterior interpretations in the intensity of anguish under which he inwardly suffered, the outward marks of which were a deluge of tears, sweeping away like a torrent every thing else before it. He cried—mournfully, bitterly cried—vociferated the loudest, the most incoherent ejaculations—threw himself upon the bed and over the mouth of his deceased parent; and in the mad agony of despair would fain elicit from him a promise that he would visit him in spirit after his decease. “Will you? will you not come to see me, father?” he would mournfully and pitifully reiterate. “Will you leave your little boys to the frown of an ungenial world? And not cheer their wretchedness by the continuance of your care.” Some more particulars equally painful and affecting distinguished this final scene. All ended, however, in a full understanding, on Thurlogh’s part, of the nature of his investiture, with a corresponding determination to undertake and discharge it.

Viewing his situation at this moment, coupled with that of his five brothers equally destitute with himself, we should suppose there was but small chance of those gilded visions of enchantment, those Utopian dreams in which his fancy sported in the morning of his wantonness, being ever again revived, or vegetating in a soil which would seem almost impoverished by adversity. We should suppose that the first suggestion of reason would have been to crush any such outbreaks of luxuriance, and adapt his future mode of thinking to the completion of present circumstances. But did not the dying voice of his father, with the injunction it conveyed, foretell his destination to future eminence and honour? Did he not himself feel within him an intimation of superhuman aid in the road of his legitimate ambition? And was not his situation at this moment exemplifying (as it did) the verity of his previous prognostics, instead of a discouragement, an actual illustration of such forebodings? And accordingly, a pledge for the suitable verification of those which were yet eventuate? These and a thousand other such suggestions presenting themselves to his thoughts, dissipated, in some sort, his gloom, and succeeded in fixing his resolves.

The only question was—how to begin.

CHAPTER IV.

“C’est le premier pas qui coute,” say the French, and so say I also, though not a Frenchman, but taught by the truth of the proverb to subscribe in its cogency.

Then if thus indisputable, why volunteer such a parade of verbiage about it?

True—but is it equally indisputable that you understand the twofold construction of the adage, as well as its twofold practical operation? It is because I fear you do not that I venture, once more, to trespass upon your precipitancy, by telling you that though this “premier pas,” when auspiciously undertaken, be more than *half* towards success in any enterprise, and

all in all in some, yet, if awkwardly conducted, it will blight the prospects of many a flattering scheme, where, by a different course, success was inevitable.

I once saw a maid, lovely as she was fair, and surrounded with the magnificence of all but regal grandeur : and I saw a youth, interesting and kind, lacking, it is true, the appendages of worldly magnificence, but on all the other endowments, as well of body as of mind, as man could pretend to. I saw them together—I can never forget the sight : but how shall I find words to describe it ?

It was at the young lady's house, on a summer's evening, about the middle of the month of August, that a party of visitors was convened. The groups were scattered every where around the room. Emma retained her position near the tea-table, and Henry, of course, was stuck beside her. Between them there intervened but one, and that one was her father. Every eye was fixed upon the acknowledged lovers, and the most touching anxiety manifested in every face.

The conversation turned upon the scenery of a certain watering-place, well known to all lovers of the beautiful and picturesque. Henry took share in it with the impassioned eloquence of love, heightened by the associations of his early days having been spent there, but much and unspeakably more so by the consciousness that this was to be the very spot where that portion of human life, most unalloyed by worldly care, and exclusively consecrated to hymeneal pleasure, should, ere long, be exemplified in his own happy instance. This was a light that kindled up his soul and imparted its inspiration, not more to his words than to his looks—nor was it lost upon the sensibilities of the charming Emma, whose heaving breast evinced the fullness of her reciprocity.

They sat upon either side of the large arm-chair, upon which the father was reclining, each bearing upon an elbow of it, and by their gestures and their deference alternately acknowledging his approval.

The father, on his part, was far from severe. He would fix his eyes now upon one, now upon the other, while the blandness of his manner indicated all encouragement, and identified his own happiness with that of the pair beside him. Nay, to remove every doubt from the young aspirant's mind, he rose from his arm-chair, left the room for an instant, and returned with a splendid and a blooming rose, which he offered to the lover's hand, emblematic of his intentions as to another fairer flower, which he would as willingly transfer to his care.

Nothing could exceed Henry's rapture at this thrilling thought. A gleam of sunshine diffused itself over his soul ; for independently of the proverbial acuteness of a lover's apprehension, he had known that this was a favourite mode with the old gentleman, to intimate his sentiments by actions.

The party were now beginning to withdraw, and none of them departed without congratulating the intended bridegroom. The aunt, in particular, put into his hand a copy of lines, composed, as she declared, on the eve of a

recent marriage of a near relation of the family—but, really, in reference to the distinguished elevation which his own happy and enraptured self was expected soon to hold. Every syllable, as he proceeded, pressed upon him the allusion : his charmer's recognition confirmed him by her looks.

At last, Emma herself thought fit to retire, and, on rising, imprinted, upon the forehead of her father, many grateful and balmy kisses, whilst her eyes did, at the same time, unconsciously, convey to Henry the assurance that those favours were intended in spirit for himself. Oh ! the lustre of moral beauty ! the touching simplicity of nature and of truth !

The father and the lover were now left alone. There was a death-like calm. For some time they deferred to each other with mutual expectation, until the lover perceiving it was his duty to begin, determined on breaking silence. He opened—he was received ; he proceeded—he was encouraged. All was settled, and, as appeared, definitively adjusted ; until by some unlucky accident, a single and seemingly rival expression escaped, at which the old gentleman's consequence suddenly took fire, when, disregarding all explanation and attempts at recovery, he had recourse to his usual mode of speaking his mind by acts, and imposed an extinguisher upon one of the candles !

I now return to our hero.

In the second chapter we have seen Thurlogh at home, surrounded by an affectionate and enlightened circle of friends, in want of nothing that comfort could require, and in a situation, too, that would seem congenial to his habitual prepossessions ; yet have we perceived him there a very prey to woes that owed their existence to his fancy, or else transported to ecstacy by the ebullitions of an undefined enthusiasm. Now, however, we are to reverse the picture, and behold his character in a different light. We shall see the aerial rover, driven to the ground by the pressure of the incumbent storm, yield to the necessity of the overwhelming tempest ; yet, with the elasticity of an osier, recover himself, and resume his wonted attitude, upon every returning gleam of sunshine. We shall see the inexperienced boy, who wooed misfortune under the guise of romance, grappling with its form when it appeared in reality, and evincing in the contest all the energies of manhood. But we shall also see—and would that I could exempt this ingredient from any share in the portrait!—the same exciting indulgence of visionary creations that had characterized his childhood, so ingrafted still in his constitution as to mix itself up with his conduct in all the most important concerns of his life, giving its tinge and its fatality to his otherwise enviable career, and checkering with sadness an otherwise brilliant and successful course of enterprise.

But how was he to begin?—That is still the question. The world was to him a wilderness ; the inhabitants thereof all beasts of prey ; the cruel and inhuman rapacity they had already exercised towards his father gave him little reason to hope for any more favourable reception at their hands as an intruder than his ancestors had experienced as the claimants of undoubted privileges. So the plan, however, must be instantly embraced, and this was the one adopted.

Having acquired, during the lifetime of his father, a very respectable knowledge of the Greek and Latin languages, the staple literature of that part of the sister kingdom, he conceived the project that by perfecting himself in those, some opportunity might offer to make this knowledge available. The idea was submitted to the rest of his brothers in council, and agreed upon by them, one and all. The elder ones accompanying him some twenty or thirty miles on his journey towards a specified academy; and having there trusted him to his stars and the guardianship of heaven, they retraced their footsteps towards their melancholy home.

Not less dreary nor less desolate were Thurlogh's thoughts as he paced his lonely route by the forest side, on an autumn's evening, after the return of his two elder brothers. Never before on any occasion had they been apart. They were a little republic, united and linked together by stronger ties than those of kindred—unity of purpose and of heart—and who having been equally the victims of oppression and encroachment, were equally resolved to stand by and uphold one another, feeling solace, each and all, in the mysterious attachment that animated their fraternity, and made them look forward with confidence to better days in reserve.

This very attachment it was, however, that served now to aggravate the loneliness and despondence of the young traveller's path. Every object that he saw, every sound that he heard, would recal to his memory some incident of his childhood. This bush was like that which overhung the garden-wall, under which, in the calm of the even, or in the freshness of the dawn, he used to repose in the enjoyment of the nightingale's notes, or the sprightliness of the lark, as it awoke from its slumbers. That stream would remind him of the little brook within the valley, where, in innocent sport, he used to while away the day, amusing himself alternately in stooping down over its bank to hold converse with his own shadow, or groping about in it for little fishes, or listening to its purling waters. That mountain, afar off, was like the one of his birth-place, along whose craggy sides he used to pursue the native goat, and where, in the buoyancy of his full heart, he would rival the agility of that animal's movements while urging the chase, or make the lowlands reverberate with the strength of his shouting. These and the like reflections cast their colour over his mind, as he skimmed across the moor; nor was their tinge at all ameliorated by the whistling of the wintry blast that swept along the border.

He had but just escaped from the wood, when a new and no less serious consideration forces itself into notice,—where was he to sojourn for the night? Where take shelter from the inclemency of the season? "The fowls of the air have nests, and the foxes have holes to recline in," but man, he would cry in the bitterness of his anguish, "hath not where to lay his head."

In this predicament he espied a far off a portly-looking house, lighted up with the symptoms of inward cheer, such a one as in the days of chevaliers and knights-errants would be a certain asylum to all who were in want, as well to the benighted champion of beauty as to the houseless child of

misery. There was no time to be lost—he resolved at once to present himself at the door.

A gentle and unpretending intimation procured him admission. Whereupon, being ushered into the presence of the “gude man,” he explained his intrusion with such delicacy as ensured him the most unfeigned welcome, and enlisted every inmate in his favour. “A night!” says the saintly and venerable proprietor, reiterating the period for which our hero asked accommodation—“a night! a month; yes, for a month you are to consider this dwelling your own, and want no possible comfort that my house can afford you. Come, sit beside me here upon this aged chair, which has been lately honoured as a bishop’s throne. Our spiritual lord of this diocese sat last upon that seat—a pious and a holy man, who, had he but seen your generous and honest-looking countenance, would have felt a delirium of joy that the angel of his peace had directed you this road, to afford him the opportunity of exercising his benevolence by entertaining you from the storm;” and as he spoke, the glistening tear trickling down his furrowed cheek, evinced the sincerity of his own emotions.

The festive board was soon replaced, and replenished with every thing that the appetite could covet. Soups, wines, and dishes smiled gladdeningly before him, while the good master himself put in practice every expedient to induce his visitor to partake of them more freely.

“John,” he cries to the footman, “place the golden cup before my guest.”

“Yes, your reverence,” was the reply; “he is worthy of it; he is a broth of a boy altogether—in troth, does not your reverence think he has some of the good ould blood in him?”

His “reverence,” however, not being disposed, at the moment, to discuss the point with his groom (and besides, indeed, I am not quite sure that the particular knowledge which it involved of physiognomy, craniology, bumpology, or other *ology*, had formed an essential in those days in the education of a clergyman), parried the challenge with as little offence as was possible, and, at the same time, commiserated the blockhead’s rudeness, by dismissing him to the execution of some more suitable employment.

But though unwilling to canvas the topic with “John,” he did not the less recognise the justness of his observation; and, only awaiting an opportunity when he could broach it without intrusion, he devoted the whole of that night, or rather that portion of it which intervened between Thurlogh’s arrival and the usual hour for his “meditations,” in studying each particular that could but contribute to his being “at home;” after which he offered up his thanks for the mercies of the day, and conducted his young guest to his chamber.

(To be continued.)

MISCELLANEOUS.

HANDEL JUBILEE, 1834.—(For some previous particulars, see p. 61.) The first grand rehearsal took place on the 20th June, and was most numerously attended. We noticed several of the nobility with their families.

JUNE 24.—The Grand Musical Festival commenced.

We were never present at any Grand National Festival in which the accommodation was so truly, so unexceptionably excellent—in which ease and comfort were so perfectly enjoyed. Although (exclusively of the orchestra, chorusses, &c.) there were 2700 present, (1500 in the reserved two guinea seats, and 1200 in the unreserved guinea seats) we did not observe a push—a jostle—a single individual put to the slightest inconvenience for the want of a seat. This we unreservedly ascribe to the tact, the attention, the unremitting exertions of Messrs. Addison, Beale, Burrows, Callcott, Chappell, J. B. Cramer, D'Almaine, Dennison, Durham, Griffin, Horsley (Mus. Bac. Oxon.), Kollman, Lewis, J. Lord, jun., Mackinley, P. J. Meyer, M'Murdie (Mus. Bac. Oxon.), Neate, Nott, Nield, jun., Potter, Rodwell, Simcock, J. S. Smith, Weipert, Folkestone, Williams, Willis, T. Wright, Dr. Carnarby, and Dr. Essex, who undertook the arduous office of conducting the company to their seats. Not the slightest accident occurred, not even that of a lady's fainting; for, throughout the day, the Abbey was in the most delightful state of coolness.

Before nine o'clock in the morning visitors began to arrive. About twelve their Majesties made their appearance, attended by a suite of about fifty persons of distinction. The King was dressed in an admiral's uniform; the Queen wore a dress of an elegant and pleasing pattern. On her Majesty's left was the Princess Victoria and the Duchess of Kent, and on the King's right the Duke of Gloucester and the Princess Augusta. Behind his Majesty stood the Duke of Devonshire, and seated near the Queen was her Majesty's brother, the Duke of Saxe Meiningen. Behind were other noblemen in waiting, dressed in full uniforms; and in the apartments on the right and left of their majesties were the ladies in attendance, and other distinguished members of the nobility. Before the royal box were many of the dignitaries of the church and the noble directors; and at each side was stationed one of the yeomen of the guard. There were also present the Princess Sophia and Sophia of Gloucester, the Dukes of Cumberland and Sussex, and a numerous assemblage of rank and distinction.

The other days of rehearsal were well attended; and the Grand Festival of the 26th, if possible, exceeded the previous one in splendour.

The third took place on the 28th, and the last and final one on the 1st of July.

Throughout the series, each successive performance possessed an increase of attraction, and imparted to its fortunate hearers an increased and exalted portion of delight. One only regret seems to prevail—that the number of performances should have been restricted to four, and that (contrary to all hope and expectation) no extension of numbers has been allowed. The consequences are that thousands of individuals have sustained a severe disappointment, and that the great work of charity has been cut short in its career.

Their Majesties attended every festival; and it was a subject of

general pleasure to observe them in such good health. The Princess Victoria looked very interesting, and by her lively and amiable manners attracted universal attention. We regret that our limited space prevents more ample particulars. The profits of the festival exceeded 9000*l.*, to be divided among four institutions.

THE ABBEY VISITANTS.—Among the visitants to the Musical Festival we observed that the poet Bowles was one of those who attended the commemoration of Handel fifty years ago: he has embalmed the recollection in some sweet verse. It is a curious circumstance of the same date, that four individuals from one hotel (Mivart's), went regularly to the Abbey, as they did before, though at the distance of half a century! These were Miss Pryme, Lord Mount Edgcumbe, Lord Farnham, and Mr. Pratt.—Mr. Bellamy, the vocalist, officiated also at the last festival; and Mr. Baumer, of Albemarle-street, was present when a youth.

July 5.—Her Majesty left Woolwich this morning, on a visit to her august mother, in the Royal George, yacht, commanded by Lord Adolphus Fitzclarence. The lord mayor and the civic authorities attended as conservator of the river, to the boundaries of his jurisdiction.

August 1.—The British nation having decreed the abolition of negro slavery from this day, the same was observed, both at home and abroad, by many occasions of festivity and rejoicing, particularly in Barbadoes.

August 20.—Her Majesty returned, and disembarked at Woolwich, where she was received in a most enthusiastic manner by many thousand persons.

September 4.—Died, at Alberstoke rectory, Gosport, H. R. H. Donna Francesca, wife of Don Carlos of Spain. Her complaint was a bilious attack, which lasted but a few days, and ended in inflammation. Her H. R. H. had endured many privations, in company with her husband, while escaping from Spain, frequently being without food, and even barefooted. She was worn down by anxiety for the fate of her husband, who had returned to try his fortunes once more in Spain.

September 15.—The celebrated dinner to Earl Grey was this day given on the Calton Hill; upwards of 1800 persons attended, including many of the nobility, the magistracy, and other public characters. His lordship was most enthusiastically received, and delivered his sentiments upon his retirement from office. Lord Brougham, Lord Durham, and many noblemen and gentlemen addressed the company, which did not depart until a late hour. The Earl of Rosberry presided.

SPAIN.—Don Carlos having re-entered the kingdom, many rumours of his success and defeat have been floating; but the latest accounts, although apparently somewhat favourable to the military talents of Zumalacarrequi, leave scarcely any hope of his ultimate success. Meanwhile the ministry at Madrid seem much puzzled to maintain the power of the queen regent.

General Mina has reached his native place after a proscription of many years.

The cholera having broken out in Madrid was the subject of furious and murderous excesses on the part of the rabble, who conceived the monstrous notion that the fountains had been poisoned by the monks.

The Cortes have assembled. Their deliberations are of an important character.

PORTUGAL.—Don Pedro is reported to continue in a very bad state of health. The settlement, however, of the affairs of the kingdom is not

feared. Don Miguel, it appears, has reached Milan, and has renounced the oath he took to respect his brother as regent of Portugal.

FRANCE.—Diplomatic affairs are moving between the French government and the Russian authorities, relative to the restoration of Algiers to the power of the sultan, or, as the political journals state it, to place it under the sway of Russia.

UNITED STATES.—The alarm lately felt on the subject of the banking system and scarcity of gold, appears to be subsiding.

TO ELIZABETH.

BY JOHN LEE STEVENS.

It was not thine unrivall'd wit,
 Though genius consecrated it;
 Nor beauty, by perfection lit;
 Nor youth combined:
 It was thy spirit, passionless
 And pure, hiding the high excess
 And lustre of thy loveliness,
 That charm'd my mind!
 Wit maketh foes of firmest friends;
 Beauty but for a time transcends,
 And then is lost; while virtue lends
 To age and youth
 An endless grace, that faileth not
 To brighten life's uncertain lot,
 To light the palace or the cot
 With love and truth!

LITERATURE, THE DRAMA, &c.

THE absence of our literary inspector, and the general paucity of new works at this season, will plead some excuse for omitting our usual article on literature and the fine arts; a better one, however, will be found in the great press of matter on hand. We hope, however, very amply to redeem our character in the next number.

[We must, however, make an exception in favour of the *Agricultural and Industrial Magazine*, the first number of which appears this day. It contains matter of great moment to the productive classes, by whom it will be read with much interest. The Prospectus is strongly written, and points to many probable improvements, while its economical charge (two pence) must insure a wide circulation. This inaugural number is equally creditable to all parties concerned.]

THE DRAMA.

THE LYCEUM AND ENGLISH OPERA-HOUSE.—Various have been the names and fortunes of the place of entertainment which stood near the site of this elegant and commodious theatre! it was “every thing by turns, and nothing long.” Perhaps a short sketch of its history may not be unacceptable:—

The Lyceum was built in 1768, by a Mr. Payne, an architect, in order to anticipate the Royal Academy's exhibitions. In 1776 and 1777, several casual entertainments were given here; such as the *Comic Mirror*, and afterwards the *Patagonian Theatre*. In 1782 it was occupied by a debating society; and in 1789, by Jack Palmer, who gave an entertainment called *As You Like It*. In 1790, Dibdin here first performed his *Wags and Oddities*, and first sung his "Poor Jack;" and the same year it was used for the last time as a picture-exhibition room. Next, the premises were purchased by a Mr. Lingham, a breeches-maker in the Strand, and converted into a theatre; which opened with an entertainment something like Dibdin's, the music by William Reeve. In 1795, the building was named the "New Circus," and was tenanted by an equestrian troop, under the management of Handy, a professor of horsemanship, and soon after by Astley, when his Amphitheatre was burnt. In 1798, Dr. Arnold, in conjunction with Lingham, pulled down the whole interior, and erected a theatre of larger dimensions, intending it for musical performances of various kinds. The design was frustrated; for Dr. Arnold, notwithstanding his high musical character and powerful interest, was foiled in his endeavour to get it licensed. For a few years, the new theatre was only used as an astronomical lecture-room by Lloyd, and as a place for the display of such chance entertainments as those of Collins, Wilks (of Dublin), and Moses Kean, until, in 1801, it was opened by Mr. Lonsdale, the former stage-manager of Sadler's Wells, with a classical and instructive exhibition, called *Egyptiana*, consisting of a series of beautiful scenery, with descriptions of Egypt, in which he was assisted by Sir R. K. Porter, Mr. Mulready, and other eminent artists. But Fortune, who had not vouchsafed to smile on any of the prior occupants of this spot, frowned also on Mr. Lonsdale, and at the end of one season the exhibition closed. About this time, Philips, who first introduced the *Phantasmagoria* into this country, occupied the smaller theatre (for the building was then divided into two), and made the first profitable speculation there. Bologna, the Covent-garden *Harlequin*, tried next, and failed; and Dibdin, whose extraordinary and versatile powers as a writer, poet, composer, player, and singer, ought to have insured him success, here found that the public appetite needed, after a time, the piquancy of a novel dish. Laurent, the *Clown* at Astley's, in 1805, converted the building into a "Theatre of Mirth;" of which the product was a commission of bankruptcy. Ker Porter's picture, the "Siege of Seringapatam," was exhibited here with great success. In 1807, Charles Incedon gave his "Voyage to India." In 1809, Mr. Samuel Arnold succeeded in obtaining a licence for the performance of English operas: but soon after his coming into possession, the Drury-lane theatre was burnt down, when the company adjourned to the Lyceum, until their own house was rebuilt. Encouraged by the public support, Mr. Arnold was induced, after a few years, to rebuild the Lyceum; which shared the fate of almost every theatre in the metropolis, in being burnt to the ground. This catastrophe happened on the 16th of February, 1830. Various difficulties arose to prevent its re-creation; but the contending interests and claims of the crown and the Marquis of Exeter were adjusted some months since, and the present edifice has rapidly risen to its completion.

Mr. Arnold, after encountering difficulties that might have appalled perseverance itself, succeeded in opening the new theatre, the Lyceum (we are pleased at the original designation being restored), and English

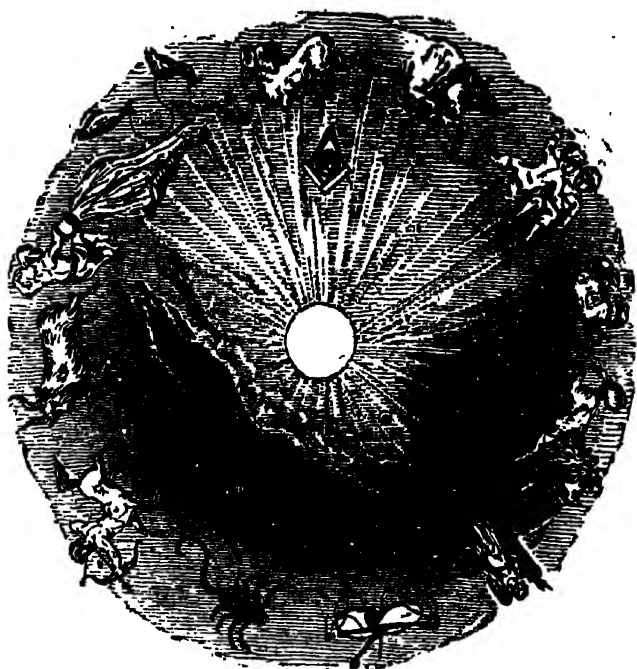
Opera-house. It is one of the most convenient and elegant theatres in the metropolis. The architect, Mr. Beazley, has, we perceive, borrowed several of his ideas from our continental neighbours, and the result has been unique and graceful in its execution. The prevailing ornaments of the house are after the arabesque, and, if we mistake not, from Sir William Gell's Pompeii.

The first novelty produced was *Nôurjahad*, from Mrs. Sheridan's well-known tale: the music by Loder of Bath. This opera was got up, to use the theatrical phrase, in a most efficient manner; but as a composition was not of that graceful character likely to please the multitude. It was soon withdrawn to make room for the *Mountain Sylph*, the old ballet dramatised, with some agreeable music by Barnet. Phillips, as *Hela*, the enchanter, sang with his accustomed vigour, and did more for the ballad, "Farewell to the Mountain," than, as a composition, it probably deserves. Bland has since succeeded him in the character. The dialogue of the opera is wretched.—An original farce, *My Twin Brother*, altered from the old Cambridge story of a "Trip to London," which ten years since we heard told in hall, has since appeared, and met, as it deserved, with an indifferent reception.

At the HAYMARKET, Jerrold's *Beau Nash* has been produced, and after being most favourably received, and heralded by the laudatory announcement of Mr. Morris and the manager, at the head of his bills, for repetition, was suddenly withdrawn. The talented author was certainly unfortunate in his selection of his subject—not so much with regard to his reputation, as to the *marketable quality of his commodity*—the only view that modern managers ever take of a drama: all idea of an attempt at refining the public taste, creating, as it were, an appetite for something beyond screams, murders, and red fire, being out of their speculation. Legal proceedings are, we regret to hear, likely to be the result; Mr. Morris having refused to pay the sum stipulated, alleging as a reason, its not having run the number of nights that he expected. One word of advice on the subject:—The manager has made his fortune by the liberality of the public; let him be cautious how he disgusts them by exposing the niggard treatment that genius too often encounters from managerial monopoly. Buckstone, whose indefatigable skill finds a ready mode of giving a new fashion and appearance to tales, romance, or anecdotes, has produced *another original comedy*, called *Married Life*, in which the play-goer may recognise a hundred old situations ingeniously connected in one piece. In justice, we ought, however, to state, that it has proved highly successful.

The VICTORIA is about to re-open under the management of Mr. Glossop, who, during the recess, has been carrying into effect certain judicious alterations. The roof has been raised so as to form a dome, divided into eighteen compartments, from each of which will be suspended an elegant chandelier; a saloon has been added to the pit, fitted up with all the elegance of a Parisian café, where the public will be allowed to lounge till the half-price. We understand that it is Mr. Glossop's intention to produce a succession of novelties, for which purpose an excellent company has been engaged. Report speaks favourably of an opera composed by the youngest daughter of the enterprising manager, which the dignified conductor of our national theatres would not condescend to notice, when applied to on the subject. We have since heard, from an eminent composer who has seen the MS., that it is of a most extraordinary character, and must eventually create a sensation.

**FREEMASON'S
QUARTERLY ADVERTISER.**



N^o IV.

DECEMBER 31, 1834.

FREEMASON'S QUARTERLY ADVERTISER

FREEMASONRY.

The Anniversary Festival in celebration of the Birth Day of the M. W. J. M. His Royal Highness the DUKE OF SUSSEX, K.G. &c. will take place at Freemason's Hall, Great Queen Street, Lincoln's Inn Fields, on Tuesday, January 27th, 1835.

STEWARDS:—

Brother Lord H. John S. Churchill, P.S.G.W. and W.M. Lodge of Friendship, No. 6, President.

Brother Richard W. Jennings, I.G. Lodge of Antiquity, No. 2, Vice-President.

Brother Joseph Arden, P.M. Lodge of Nine Muses, No. 286, Treasurer.

Brother John Coles Fourdrinier, Lodge of Antiquity, No. 2, Secretary.

Brother G. R. Corner, Grand Master's Lodge, No. 1.

Brother Samuel Cartwright, St. James's Chapter, No. 2.

Brother Robert Maitland, S.D. Somerset House Lodge, No. 4.

Brother Samuel W. Darke, W.M. (elect), Tuscan Lodge, No. 14.

Brother W. L. Hanley, S.D. Corner Stone Lodge, No. 37.

Brother John Chanter, P.M. St. John's Lodge, No. 107.

Brother Richard E. Arden, S.W. Jerusalem Lodge, No. 233.

Brother John Peter Robinson, Prince of Wales' Lodge, No. 324.

Dinner Tickets, 15s. to be had at the Grand Secretaries Office, and of the Stewards.—Brethren are requested to attend in full Masonic Costume.—Dinner to be on Table at Five o'Clock precisely.—None but Members of the fraternity will be admitted.

J. S. FOURDRINIER, Sec.

Fetichurch Buildings.

FREEMASONRY.

ROYAL FREEMASON'S SCHOOL FOR FEMALE CHILDREN.—A Quarterly General Court of this Charity will be held at the School House in Westminster Road, on Thursday, January 8th, 1835, at 12 o'clock precisely.

WM. FLETCHER HOPE, Sec.

In consequence of Christmas Day falling on the last Thursday in December, the Meeting of the General Committee is postponed until the 8th of January, at 11 o'clock.

FREEMASONRY.

ROYAL MASONIC INSTITUTION, for Educating, Clothing, and Apprenticing the Sons of Indigent and Deceased Freemasons. A Quarterly General Meeting of the Governors and Subscribers of this Institution will be held at the Freemason's Tavern, Great Queen Street, on Monday the 12th of January, 1835, at Seven o'clock in the evening precisely, when the Election of Ten Boys will take place.

AUGUSTUS U. THISELTON, Sec.

37, Goodge Street, Fitzroy Square.
* * The Anniversary Festival of this Institution will take place on Wednesday, the 11th day of March, 1835.

FREEMASONRY.

J. P. ACKLAM, MASONIC JEWEL and Clothing Manufacturer, respectfully solicits the orders and patronage of the Craft. He has always ready on sale a collection of Jewels and Clothing, for Craft and Royal Arch Masonry, of every description and variety. Lodges and chapters supplied with the entire necessary furniture and paraphernalia.—138, Strand, opposite Catharine Street.

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JOHAN CANHAM, SEN., DEALER in Masonic Aprons, Sashes, Collars, Ribbons, Jewels, Books, &c. &c. &c., No. 7, Bennett's Hill, Doctors' Commons, respectfully solicits the patronage of the Craft. Country Orders punctually attended to.

N.B. The Brethren in Edinburgh and Dublin will find this advertisement deserving their attention.

* * A cash remittance, or a reference for payment to a London house, is requested to accompany all orders from the country.

FREEMASONRY.

G. REID, WORKING SILVER-SMITH AND JEWELLER, 18, Cross Street, Hatton Garden (formerly of Dean Street) takes this opportunity to return his sincere thanks to the Craft at large for the many Favours conferred on him as Manufacturer of Masonic Jewels, and begs to solicit an Inspection of his Assortment of Jewels, which, in point of Price and Workmanship (himself being the Manufacturer), will, he has no doubt, on trial, give the utmost Satisfaction.

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BRO. M. POVEY, BOOKBINDER, 3, Minerva Terrace, Hackney Road, respectfully solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. Povey will feel obliged by a Twopenny Post letter from any gentleman who may have any orders, however small, which will meet immediate attention.

Portfolios, music Cases, Albums, &c. &c.

FREEMASONRY.

ROBERT TATE feels great pleasure in embracing the opportunity afforded him by the Freemason's Quarterly Review to express his grateful thanks to the Fraternity, both in London and the Provinces, for the liberal encouragement bestowed on him during the last six years. He further hopes to merit the future support of the Brethren, by improving, as far as may be done, according to the Book of Constitutions, the decorations of the various Orders of Masonry. Robert Tate has always ready for sale an extensive stock of Jewels, Badges, and Clothing suitable for every degree of Craft and Arch Masonry, as well as the several grades of Knights Templars, Rosicrucians, &c. and will be at all times ready to supply new designs for Honorary Presentation Medals, &c.
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BROTHER GEO. UNDERTON ORNAMENTAL BRASS, ORMOLU, AND BRONZE MANUFACTURER, 13, Museum Street, Bloomsbury. Candlesticks, Lamps, Columns, and every Description of Furniture for Masonic and Druid Lodges, Chapters, &c.

FREEMASONRY.

BROTHER JOHN HARRIS, 13, Belvoir Terrace, Vauxhall Bridge Road, Pimlico, takes this opportunity to return his sincere thanks to the Fraternity at large for the liberal support he has met with in the sale of the Portrait of H. R. H. the DUKE OF SUSSEX, in the full costume as M. W. GRAND

MASTER of the Order. J. H. begs to state that he has prepared some coloured plates, which he can supply as low as £1. 1s. each. A few proof impressions still remain, at £1. 1s. Highly illuminated plates, in appearance like drawings, may be had to order, at £2. 2s. In consequence of the demand for the Portrait of the late Brother Peter Gilkes, J. H. can supply proofs at 7s. and prints at 2s. 6d. each. Lodge Tracing Boards, of all dimensions, executed in the most splendid style, on the most reasonable terms. Pocket Tracing Boards of the three Degrees, handsomely coloured, at 10s.; illuminated ditto, 18s.; ditto in cases, £1. 1s. All orders immediately attended to.

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Dedicated (by Permission) to His Majesty, the King.

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WE have to apologise to the Rev. G. Oliver for the accidental omission of his article on the Ancient Places of Initiation. The excellent Sermon came too late ;—it will be noticed in our next. We cannot omit, however, to acknowledge his kind testimony in favour of this Review.

PROVINCE OF DORSET.—We are informed that the Brethren of the province of Dorset are about to present their esteemed R. W. Prov. Grand Master, William Williams, Esq., with a magnificent candelabra, as a small token of their affectionate and fraternal regard to one who has most ably and diligently presided over their labours for so many years. In our next we hope to be able to give an account of the ceremony of presenting it, which is to be done at a Prov. Grand Lodge to be especially called for that purpose. The candelabra is to be of purely Masonic design, and will be executed by Brother Acklam, in the Strand.

THE FREEMASONS' CALENDAR AND POCKET BOOK is now published, price Three Shillings.—The Grand Lodge publicly recommend every private Lodge to have a copy ; to which we add our earnest hope that no Brother will be without one. We more earnestly address the Grand Officers to patronise this Pocket-book, and can assure them that our M. W. Grand Master takes a personal interest in its circulation.

BROTHER PHILIP BROADFOOT.—It is with sincere regret that we have to announce that this highly esteemed friend and Brother is about to leave London, whence he will carry with him, to whatever destination he may be appointed, what few men can be said to have obtained, the good-will of all with whom he has been associated for so many years. Our regret is naturally qualified by the hope, that the change will probably advance his private interests, although no circumstances can advance his private worth. The Brethren of our Order will, we hope, declare their estimation of his meritorious conduct by some public meeting. It may not be generally known, that, a few years since, many warm-hearted friends presented Mrs. Broadfoot with a tea-service of plate.

It will not be brought against us, we believe, that in changing our intention of closing the first Volume with the last Number, we shall incur the charge of vacillation ; as if so, he who from conviction may alter his opinion, should hesitate to acknowledge "he is wiser to-day than yesterday." We have had difficulties in the way, but some zealous friends have pleaded so forcibly that we feel pleasure in having elicited many additional proofs of their tact and experience. With this Number we therefore close our first volume, which embraces, as far as we have been enabled to glean them, the transactions of the year 1834. The present Number is dated December 31 ; and by anticipating one day in each Number, the future Volume may also contain a proportionate annual result.

THE
FREEMASON'S
QUARTERLY REVIEW.



DECEMBER 31, 1834.

ON GENERAL SUBJECTS.

WE had intended to devote our leading article to the grateful subject of returning thanks to our numerous readers and subscribers, to the various Lodges, metropolitan and provincial, also to those Brethren in Scotland and Ireland who have so warmly advocated and supported us in our general view, but we defer this pleasing duty till our next number, when we hope to make ample amends—meantime, we shall enter into several subjects of paramount interest.

Such of our readers whose Masonic rank entitles them to a seat in the Grand Lodge, are aware that it has been proposed to revise the Constitutions of the Fraternity, and that such a motion would have been discussed at the last Quarterly Communication, had not permission been requested to postpone the consideration of the subject for three months. This request was solicited from the circumstance of the demise of his late Royal Highness the Duke of Gloucester, first cousin and brother-in-law to His Most Gracious Majesty, the King, our illustrious Patron, and to His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master, who in consequence of such domestic visitation was necessarily absent, although he had travelled from Holkham for the express purpose of presiding on the occasion. The R. W. Brother, the Earl of Durham, D. G. M.,

for the first time filled the Masonic Grand Chair, and the best thanks of the Order are due to him, not less for the decision which marked his character than for the graceful courtesy of his manner, which, while it gave a charm to manliness, forcibly impressed the most numerous Grand Lodge we ever remember to have assembled, with confident and hopeful anticipations that the appointment of his lordship to his distinguished office, so creditable to the discernment of His Royal Highness, will prove beneficial to the best interests of the Order.

The nomination of His Royal Highness the Duke of Sussex as Grand Master for the ensuing year was hailed with unanimous acclamation, and the Earl of Durham, on the part of the illustrious prince, accepted the high office.

Addresses of condolence to His Majesty, to the Duke of Sussex, and the Duchess of Gloucester were moved and agreed to.

The sum of £100, to be taken from the fund of general purposes, was unanimously voted in aid of the expenses incurred in repairing the school edifice of the female charity; and we take this opportunity of most respectfully and cordially thanking our R. W. Brs., J. Ramsbottom, Esq., M.P. and L. H. Petitt, Esq., for their public avowal of supporting the boys' charity when any motion shall be brought forward requiring aid of a *SIMILAR NATURE*. This is, indeed, a most important offer, and will tend greatly to remove the ill-conceived notion that an asylum for the boys will not be erected. May we not then hope that these noble-minded Brothers will co-operate in the laudable design of providing also a home for such of the Fraternity whose good conduct shall claim the approbation of the Order, while their poverty will be the best passport to the liberality of the affluent?

On the subject of a general building fund for the objects stated in our last number, we cannot withhold the happy information we have received from a variety of sources—that it meets with UNIVERSAL APPROBATION. We are in possession of several offers from clergymen ready to advocate the noble cause of charity, and to prove from the pulpit that our tenets and principles are worthy of their support. Shall this happy omen be lost upon us? rather let us accept the presage, and by prompt decision, firmness of purpose, unity of action, and, above all, with the blessed spirit of charity itself, let us hail it, AUSPICIUM MELIORIS Aevi.

It will be seen in another part of the Review that a sermon has been preached, and the proceeds divided between the charities.—

Ministers of the Holy One, we thank you.

We have further to state that several Brethren to whom the members of the Craft are so much indebted for the various hours spent in harmony and good feeling, have promised their aid, and—(shall we declare it?)—two ladies have expressed a hope that a concert will be announced, in which, if their professional engagements will allow them, they trust to be enrolled as supporters.—Shall we go on? yes, with such a prospect, cheerfully. We have the names of individual Brethren ready on the instant to subscribe for the glorious object. Many Lodges are anxiously waiting the first notice; in fact, nothing is wanting but to commence well, and the Italian adage, which says that “He who begins well has half finished his work,” will in this be proved to a happy demonstration.—*Freemasons, will you—can you deny the aid it is in your power to bestow?*

THE MASTERS' AND PAST MASTERS' CLUB*.—This association is now embodied; its object, if we are correct, is likely to insure a regular attendance at the Quarterly Communications, by which any business thereat transacted will not only be more amply discussed, but more generally known throughout the Order.

The arrangements of this club, it is also said, are made with every view to economy; and one feature we have heard stated with peculiar satisfaction, that any Provincial Master or Past Master, entitled to a seat in the Grand Lodge, has *free access* to the club on the days of meeting, both to *the business* and afterwards to the dinner—the latter at a very moderate charge. This liberality in throwing open the affairs of the club to any visitor so qualified, is a sufficient reply to any illiberal observations in which prejudice may have indulged, and affords such of our provincial Brethren who can avail themselves of it, the opportunity of Masonic intercourse under circumstances of peculiar interest and importance. The meeting on the third of this month might be termed its inaugural one (as the first, we have been informed, was merely to consider the necessity of such a club); and most propitious was its commencement—its members moved and seconded the nomination of his Royal Highness, our present Grand Master, to be continued, with his gracious permission, in the exercise of that high office: thus proving, first, the inestimable value of *public opinion*, by which alone good men wish to be judged; and, secondly, that the first public result of the association was one of courtesy as Brethren and loyalty as *Freemasons*.

It is with unmixed pleasure we announce that in London the accession of new Members to the Order has been unusually great; that there has arisen a proportionate anxiety to attain the honour of the Masonic Chair, not

* Held at the George and Blue Boar, Holborn.

from the vain object of self gratification, but from the laudable hope of being preferred to the governing boards, of assisting at the Lodge of Benevolence, and, above all, of attending at the Quarterly Communications. We have received the assurances of many that our observations in the last Number have been well considered and thankfully received.

Our advices from the provinces are equally gratifying: in the north, in the west, in some midland counties, in Cambridge, in Oxford, and still more especially in Colchester, we have direct authority to assure our Brethren at large that there is a determination to advance the objects of Freemasonry by every means which intellect can suggest or liberality support.

Life is rendered grateful by its courtesies, and its duties lightened by a grateful appreciation of the integrity and fidelity with which they are discharged. The attachment and respect borne to our illustrious Grand Master by the Craft has ever been manifested on the festival commemorative of his natal day, the 27th of January, both by the numerous attendance of the Members, and the distinguished character of the Brethren who have officiated as Stewards; we earnestly hope that on the occasion of the ensuing birthday no diminution in either respect will be observed.

Labouring as his Royal Highness does under the dispensation of an all-ruling Providence, it will be a solace in his retirement, should indisposition prevent his presiding over us, to know, though personally absent, that in the pure communion of heart and soul he is present with those who are attached to his virtues, and with whose happiness he has become identified.

Looking to the future, we trust that the anniversary of 1836, in honour of the natal date of his Royal Highness, will be distinguished yet further by the fulfilment of the

anxious hope of the Fraternity that it may prove an aid towards the erection of an asylum for the virtuous aged Mason, whose closing days have been overcast by the clouds of adversity.

May our labours for the ensuing year close as auspiciously as the present, and may we continue to reap as our harvest the congratulations which have so generally been accorded to our labours.

ON FREEMASONRY.

THIRD EPOCH.

“ I will sing unto the Lord, for he hath triumphed gloriously ; the horse and rider hath he thrown into the sea.” “

SUCH was the grateful hymn of Moses and his rescued brethren, as in safety from the land they beheld the destruction of the haughty Egyptian monarch and his people. This ode, so highly praised by the author of the Book of Wisdom, that in speaking of it he says, “ God opened the mouths of the dumb, and made the tongues of infants eloquent,” independent of its sublime imagery and historical value, is remarkable as one of the earliest perfect specimens of poetry contained in the Pentateuch, it being written in Hemistichs, or half lines, the usual form of Hebrew verse, and proves that Israel in her captivity had not neglected the divine power of number, or grown insensible to the harmony of song. The art of poetry has ever been admired and peculiarly cultivated by Freemasons; to it mankind are indebted for their records of the earliest ages. Measured lines, with a harmonious collection of expressive, sonorous, and metaphorical terms, alternate lines, answering to each other in sense, or ending in similar sounds, were easily retained; and being generally accompanied by a pleasing air, served as an amusement for youth—a companion to labour—a solace in age.

Thus truth and poetry together blend,
 From sire to son the legend lays descend ;
 Succeeding sons their father's lore rehearse,
 And the rude rhymes are polish'd into verse.

Poetry is not only universal in its philosophy, but national in its action; thus the Hebrews had their "Shir ha Mosheh," the Greeks their "Ilias," the Hindoos their "Mahabarat," the Romans their "Æneis," the Norwegians their "Edda," the Irish and Scotch their "Fingal," the Italians their "Gerusalemme Liberata," the Portuguese their "Lusiad," the English their "Paradise Lost," and the French have (*etsi non passibus æquis*) their "Henriade." Thus we perceive that, the poets of all countries have recorded the extraordinary displays of Providence, courage, strength, fidelity, heroism, and piety, in connexion with the foundation of their empires, the exploits of their fathers, or the establishment of their religion.

Is it then possible that the followers of a science comprehending all others in its essence could have been ignorant of poetry as an art, or insensible of its value to history? No, the polished Mason, elevated to an intellectual superiority by the contemplation of the vast harmonies of creation, traces the same perfection in a planet or a flower; his senses are refined to an acuteness of perception; he walks in light, and thinks in music.

Infected with the vices, and prone to the idolatries of the Egyptians, it was necessary that the children of Israel should prepare themselves by penance in the wilderness, and submission to the Great Architect of all, ere they took possession of the promised land, under the command of their Grand Master the prophet Moses. They departed from the borders of the Red Sea, and encamped in the wilderness of Sin, between Elim and Sinai, so called, Mr. Ainsworth supposes, from a city of Egypt that lay near unto it. Here the Jews manifested that impatience which so frequently characterized them as a nation; their long captivity had debased their intellectual character; their privations in the desert rendered them insensible of the blessing of their deliverance, and in the corruption of their nature they murmured for the flesh pots of their task masters. How was their impiety rewarded? with the punishment due to its presumption? No! his mercy and forbearance, boundless as his power, spread the earth with manna as with dew, and at morning, driven by *His* breath, the exhausted quails lay scattered round their tents serving them for food.

Many commentators have disputed the nature of the food supplied to the Israelites in the wilderness, presuming

on the authority of the following passage in the Vulgate, to question the miraculous interference of the Deity. "And when the children of Israel saw it, they said to one another, it is manna;" arguing that unless they had beheld it previous to their sojourn in the Desert, they could not so readily have named it.

The error lies in the translation of the Hebrew words מן הַיָּם, *man hu*, literally signifying, what is this? It was doubtless called manna from מן man, in commemoration of the question asked by the Israelites when they first beheld it. The second supposition, that locusts were intended to be designated instead of quails, is equally erroneous: had such been the intention of the sacred historian, would the word שֶׁלֵי, *selav*, from שָׁלַח, *salah*, quiet, easy, a term so truly descriptive of the general habit of the bird, have been used? Again: the Hebrew שֶׁחַד, *sheer*, flesh, decides the point, flesh applying to the bird, and not, by any possibility of construction, to the insect.

At Rephidim a yet more signal miracle was manifested. The Israelites suffered from want of water; their cattle lay perishing with thirst—their children called to them in vain—the few shallow wells of the Desert were exhausted, and in their despair they murmured, when the rock of Horeb, struck by the sacred rod, sent forth its waters, and the fainting tribes drank of the living stream. The singular appearance of the rock even at the present day, as described by modern travellers, confirms the miracle recorded by the prophet. It was visited, drawn, and described by Dr. Pocock, Dr. Shaw, and others, who state that holes and channels appear in the stone, which could only have been formed by the bursting out and running of the waters; no art of man could have formed them, even if any motive could be assigned for such an undertaking in the Desert. To the mind interested in the investigation of truth what can be more gratifying than this confirmation, by modern discovery, of an event hallowed in its cause, and veiled by the mist of ages? The miracle of Horeb, while it manifested the mercy and power of the Great Architect of all, was the type of a mystery to come; and time, beneath whose scythe the mountain hath fallen and the valley disappeared, hath respected the monument of His greatness, before whose throne his wings are chained, and in whose sight ages are but as a span.

History does not present a more remarkable instance of

the Divine Wisdom than the lessons by which the chosen people were taught to become a nation powerful, wise, and worthy of the promised land. The disorder of the fear-stricken multitude flying from their cruel and enraged task-masters, was converted into confidence by the miraculous passage of the Red Sea, and the supply of food, and water in the Desert. Degraded by their long captivity and slavish obedience to their Egyptian oppressors, their battle with the Amalekites, the descendants of Esau, who, inflamed with the lust of plunder, attacked them at a base advantage, revived their ancient courage, and on her victory Israel was taught to know His strength whose name was her spear and shield.

The Jerusalem Targum records, that during the battle, while Moses held forth his hands in prayer, his people prevailed; and that when overcome by the infirmity of his nature, he ceased to raise them, the house of Amalek obtained a temporary advantage. The book of Exodus mentions the same miracle attending this act of devotion of the great law-giver, whose arms were supported in the peculiar form of supplication by Aaron and Hur, until the overthrow of the enemy. Many have been the opinions of the commentators of the bible upon this passage. The learned Adam Clarke has suggested that Moses held forth the rod of the Lord in his hands. The early Fathers of the Church considered it the type of a sign destined hereafter to become peculiar to salvation. The Mason is content to draw from it a beautiful moral of the influence of prayer supported by faith and perseverance, to trace in it an authority for those mysteries peculiar to the Fellow-craft's degree, and an additional confirmation of the divine origin of our order.

Mankind are distinguished from the rest of the animal creation not less by the superiority of their mental organization than by the moral law by which they are governed. The impulse, the mere instinct of nature, hath been deemed sufficient for the beast of the field, the fowl of the air; they are restrained by it, each according to its kind; but, gifted with a mind capable, expansive, subtle, that in its range hath compassed earth and to the many stars of heaven given their name, man, required a code of ethics suited to his intellectual nature, by whose wholesome discipline his spirit might be chastened, the grossness of his passions subdued, his soul refined and elevated. To impart unto the chosen people the laws his mercy framed, the Great Architect of

the Universe descended from his throne, and in thunders from Mount Sinai proclaimed his awful will. The tablets of stone engraved by the finger of the living God, were entrusted to our Grand Master, Moses: in them we find wisdom at which the sage may wonder, simplicity the child may understand. Nothing can more clearly demonstrate the vast difference between finite and infinite reason, than the construction of the moral law. Philosophers and nations have for ages disputed; each have their peculiar code, which, framed by human judgment, is marked by human weakness: thus, in many instances, hath crime, according to earthly institutions, become a point in geography; for the act of infanticide in the East is esteemed a duty, in Europe punished as a murder: but by one act, in a few brief words, Eternal Wisdom legislated for a world.

A nation ignorant of the useful arts would soon degenerate into a horde of barbarians; they are the bonds that hold society, and give to social life its grace and ornament. To perfect the Israelites in the skill necessary for a people destined to govern the promised land, the Deity commanded the erection of the costly tabernacle in the wilderness, a monument equally of His wisdom, and a temple worthy of His presence. The peculiar construction of the sacred edifice, the vestments of the priests, the mystery of the ark and mercy-seat, belong more particularly to Royal Arch Masonry, and will be duly considered in their proper place. That mankind were not generally enlightened with the knowledge of those arts and sciences which Freemasonry hath preserved and given to the world, the express declaration of the Scriptures is a witness.

“And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office.”
—*Exodus*, chap. xxviii. v. 3.

How proud, then, should the Freemason be, when he reflects on the origin, antiquity, and sacred character of his Order; how careful never to sully its purity by conduct at which the world may scoff, or virtue reprove him; for mankind, too eager to condemn, may rashly judge of our institution by the deformities that disgrace it. Rather let him resolve that his life shall illustrate its purity, and prepare him for that final triumph of which Freemasonry presents the symbol—and the key.

In toilsome mirth, pursued by hostile bands,
The Sons of Israel reach'd the sea-girt sands ;
Before them lay the ocean—each dull wave
Fell hoarsely, as an echo from their grave ;
Hope's eager gaze was changed to dark despair,
Nor bark, nor raft, nor means of flight were there.
On their lone path the fierce destroyers came,
Led by their monarch, to avenge his shame ;
To bring back Israel captive of his spear,
Again the mystic pyramid to rear ;
To pile brick mountains till their apex rise,
In solitary grandeur, to the skies.
Temples of gods, where science once reveal'd,
Systems and rites in dark oblivion seal'd ;
Where Truth was taught with Falsehood to combine,
And Reason minister'd at Error's shrine.

Each anxious mother, wild with terror, prest
Her male-born infant to her throbbing breast ;
The aged wept, the strong man saw again
Long days of toil, and the degrading chain.
Amid the danger all or wept or fear'd ;
Unawed, unmoved, their leader still appear'd ;
Calmly the prophet stood—though lost in prayer,
No vain regret or idle fear was there :
In his firm grasp he held the mystic rod—
The staff of power, the ensign of his God,
And stretch'd it o'er the flood ; the waves divide,
In crystal ramparts chain'd on either side,
Leaving a pathway to that distant shore,
Their fondest hope scarce thought to reach before.
Though o'er the deep the tribes in safety past,
Yet was each anxious breast with fear o'ercast.
The haughty Pharoah, harden'd in his hate,
Led his red bands impatient to their fate ;
With impious feet the wave-girt pathway trod,
For Israel open'd by the breath of God.
Again the prophet rear'd his staff divine
Above the ocean ;—at the sacred sign
The loosen'd waters on the monarch came,
Each impious threat avenged in death and shame ;
Vain were their cries on Egypt's gods to save—
Each rolling billow an Egyptian's grave.
Then from every lip the exulting strain
Rose in deep prayer : “ Beneath the fearful main,

The horse and rider by thy strength is cast,
Thy name proclaim'd—Israel avenged at last.'

Strange is the human heart, uncertain, wild,
Reason its slave, philosophy a child,
That fadeth from us on the rainbow wings
Of the weak heart's vain, fond imaginings ;
Strange that a thing of dust should thus controul
The energies of an immortal soul ;
That a pure, subtle essence should obey,
And thought be guided by mere common clay ;
Or that the light of faith should e'er depart
At the caprice and passion of the heart :
Yet such was Israel's sin ; though his strong hand
Had led her scathless from Egyptian land,
She murmur'd at her God. The desert fare
Was harder than her slavery to bear ;
Their tyrant fed them, and the savory steam
Of the vile flesh-pots haunted like a dream
Their sensual appetites—Did the hot blast
Avenge their rash impiety at last ?
No !—for His love, earth like a table spread,
And rain'd sweet manna as their daily bread ;
At Rephidim he heard their dark despair,
His power to aid, His hand to save were there ;
From Horeb's rock the living waters gush,
While fainting mothers to the glad stream rush ;
Saved by the draught, at their weak infant's cry,
Their breasts once more the springs of life supply !
Their fathers wept, relieved of all their fears,
And mingled with each draught their grateful tears :
The suffering flocks, the patient camel mild,
The desert-ship * that skims along the wild,
All that had life around the waters prest,
Drank of the stream, and sank in balmy rest.
Last crown of mercy, Sinai's sacred hill
Beheld His presence, heard His awful Will ;
Earth trembled at the footstep of its Lord,
Assembled Israel listen'd at His word,
And heard His law proclaim'd mid trumpet's sound,
While lightnings flash'd and thunders peal'd around ;
Heard each decree, and the blest promise given,
That those who keep His law shall meet in Heaven.

* The camel is generally so named in the East.

TO THE REV GEO. OLIVER,

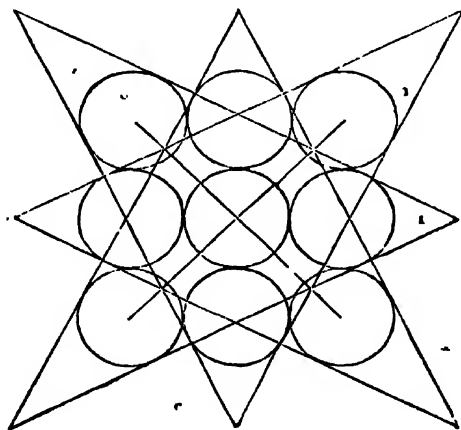
D. P. G. M. FOR THE COUNTY OF LINCOLN.

“ R. W. AND DEAR SIR,

“ HAVING seen the attacks on the Craft by modern writers (although insidiously veiled), I beg to draw your attention, first to the editor of Pugin's Gothic Architecture, who says, in a note appended to that work, Vol. II. p. 21, ‘ Whatever secrets the mystical Fraternity of Freemasons possess, no elucidation of the Gothic style can be expected from them. Inigo Jones and Sir Christopher Wren are both in the catalogue of their Grand Masters—of course, were in possession of all the *arcana*, and yet both showed their incompetence in what they attempted of this style;’ and, secondly, to the Rev. James Dallaway in his Discourses on Gothic Architecture, who says, p. 400, ‘ I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally architects;’ and again: ‘ I shall wave any inquiry, by excluding legendary tradition or conjecture formed upon it, confining my research to evidence alone.’ To the first I reply, Jones and Wren were attached to Roman architecture, which is purely mythological, and, as it is well known, that previous to the Romans as a nation only three orders were extant, viz, the Doric, Ionic, and Corinthian (agreeing with the mystic three, and according with the Oracles of Zoroaster, ‘ For the mind of the Father said that all things be cut into three’), well known to the Greeks, and the Romans formed the Tuscan by varying the diameters and divesting the Doric of the triglyphs and dentils forming that heavy order, and the Composite was formed out of the whole, as its name imports, and I think I am borne out by Vitruvius, the parent of modern architecture; and as the Roman had been the fashion for some years, of course the reason must be known, although in English history the Roman periods are passed over, for causes best known to ‘ *Sonderliche wisacres.*’ In the days of Jones and Wren, the Roman being the rage in preference to the styles, it is not to be supposed that Jones and Wren, who notwithstanding their profound knowledge of architecture belonging to the Mythos, could be perfect in the whole of the *arcana*, as the Craft are well

aware that an age will not comprehend all the mysteries of antiquity; and, secondly, in answer to the Rev. Jas. Dalway, I fearlessly state, that although the word Gothic has been applied to the styles, it is a misnomer, for the word Masonic separating the Mysteries of Eleusis from the Mythos and the Eureka, is in the possession of the Craft, who will so use it. This said architecture was well known to the Greeks, but as much appears to be obscured, I give one of the diagrams used for the building of religious edifices, not only in England and Ireland, but the whole continent of Europe.

“What says Vitruvius? ‘Architecture is a science ornamented with much discipline and various learning;’ and again: ‘Proportions of columns employed as porticos, and their symmetry shall not be in the same ratio with sacred edifices.’



“I am well aware since printing has been invented, it has been the practice to decry every thing not recorded in black and white; but be it remembered, that tradition and legend, however condemned (although the marvellous sometimes creeps in, from the proneness of the uncultivated to superstition), the Roman Catholics continue conjoined with the historical, and why not Masonry to have the same privilege? In concluding, I beg to observe, that those remarks are not for the purpose of provoking controversy, as that is not the Masonic character, but merely to correct errors which have gone abroad, as one of the objects in the Craft is to promote Brotherly love and harmony; and I cannot resist quoting a passage from our old Constitutions, viz. ‘Most regular societies have had and will have their own

secrets, and to be sure the Freemasons always had theirs, which they never divulged in manuscript, and therefore cannot be expected in print: only an expert Brother by the true light can readily find many useful hints in almost every page of this book (the Constitutions) which others not initiated cannot discern.'

" 'PSALM CXXXIII.—1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

" '2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

" '3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.'

" I am, R. W. Sir,

" with the highest esteem,

" *Grantham,*

" yours Fraternally,

" Nov. 12, 1834.

" ROB. TURNER."

FREEMASONRY VINDICATED,

BY

J. B. V..... K...S, &c. &c.

DIGNITARY OFFICER AND DEPUTY OF THE R. L., SOVEREIGN CHAPTER AND SUPREME COUNCIL,
OF THE ILLUSTRIOUS TRINOSOPHERS.

" Odi profanum vulgus et arceo."—HOR.

(Continued from p. 264.)

THOSE who are devoted to this ancient and honourable Order, fill with ardour and zeal the noble tasks that it prescribes. We unite our wishes, our efforts, and our strength, not to let the germ of discord penetrate into our sacred precincts; for it is Division that breaks the strength of the most powerful, whereas Union multiplies a hundredfold that of the weakest.

Freemasons understand each other. What matters their different native lands, their class, their party, or their sect, if they teach the same Cause, the sacred Cause of TRUTH and HONOUR? Let them rally in phalanx against their common foes, Falsehood

and Vice. Yes, it is thus with Freemasons; no disunion exists in our conclaves,—no schism agitates us,—no anathema brands our Lodges destined to the worship of Universal Toleration and Universal Benevolence. These are the first wants of man, so do they constitute the first duty of a Freemason; for it is Tolerance and Benevolence alone that can procure to the whole globe a perpetual and unalterable peace. All other schemes, experience tells it, have proved abortive.

And with what front could we deprecate Intolerance and Fanaticism, were we fanatical and intolerant ourselves? How could we protest against the dire persecutions of which our brethren at various epochs and in various countries have been the victims, were not our principles humanity and benevolence?

The sanguinary Tribunals of the Inquisition have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek Light, Science, and Truth, where Darkness, Ignorance, and Falsehood held an arbitrary sway! The *auto da fe*, which, under Philip the Second, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers.

Not many years ago a Freemason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the Holy Office of having carried on an *intercourse* with an *evil spirit*, and of *knowing the future by heart*. Both these hapless victims of Ignorance and Fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled all the while.

It was in a square destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on assback. “*Ite missa est*,” was the sign given to throw the wretched creatures on the burning pile.

Nothing was more iniquitous, or more abominably mysterious, than the mode in which the judgment was pronounced against that martyred Brother, the ill-fated Almodovar. Without examination, without witnesses, without any other evidence than that of the base informer, the wretched victim never knew why or wherefore he was thrown into a dreary dungeon, and then condemned to be burned, until he was on the pile! No friend or relative was permitted to see him, or even so much as to communicate with him in any way whatsoever during his confinement. His sentence

was passed on him, but never revealed to him till it was put into execution. Like the Mutes of the Grand Signior, the Inquisitors condemned and executed him without speaking.

O Almodovar, heaven knew the purity of thy sentiments, heaven will reward thee! Thy brethren have paid to thy manes that homage which was due to thy firmness and to thy virtue: our regrets will be eternal.

My pen recoils at this appalling subject, on which I would relate many other authenticated facts, which, like the tale of the murdered Dane,

“ Would harrow up thy soul, freeze thy young blood,
Make thy twin eyes, like stars, start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end
Like quills upon the fretful porcupine.”

Far from our philanthropic Craft are those criminal errors, the bane of the human species! In Freemasonry brutal force and violence did never dictate the law: to worship the Grand Geometrician of the Universe; to love all His creatures with fraternal affection; to serve to the uttermost of our power our brethren, their widows, and orphans, will ever be the chief care and duty of every Freemason.

In the profane world there are modern creeds and ancient creeds, old systems and new systems.

In Freemasonry there are only men and brethren, who vowed before the Father of all to remain always brothers, and act by each other as such.

The creeds of Morea, Geneva, Rome, and Jerusalem, are blended in one universal feeling—**TOLERATION**; and the opinions of different politicians into another universal feeling—**HUMANITY**.

A fundamental duty traced in Masonry is to respect all religious worship, be they what they will, but we never make them the subject of our discussions. In what would **TOLERATION** be found, if it were not to constitute one of the most essential precepts, and one of the most powerful means of our Order to produce efficient good, and become eminently useful to the whole society of mankind.

Freemasonry also prescribes to respect and uphold the laws and government of the country where it is respectively established.

The exclusion of political and religious subjects from our *programs*, and the adherence to strictly moral and scientific matters, proved to be a wise and highly prudent plan, which prevents dissention from creeping in amongst us, and to which our Order owes, at least in a great measure, its long preservation; whereas we have had to lament the fatal effects which a deviation from this plan has produced in various continental Lodges. Fanatics and perverted minds have, at all times, invented sufficient motives to calumniate and persecute us; what would they not do were we to arm them with so dangerous a pretext,—the very rock against which all profane institutions are constantly dashing themselves to pieces?

History shows us that the Equality and Fraternity of the profane world are misery and slavery on one side, riches and tyranny on the other; to some, privileges for every enjoyment and every vice; to others grief, tears, dungeons, tortures, excommunications, funeral piles, and death. What Fraternity, good God! was that which actuated Torquemada, of execrable memory—the wretch who invented and established the horrid, the vile, the infamous Tribunal of the Inquisition! What fraternity was that which was practised therein?

Thus the world, swayed by worldly passions, and lost in a maze of jarring doctrines in diametrical discordance with those passions, is obliged to betake itself to latent means, to subterfuges, cunning, perfidy, baseness, and cruelty, to gratify them and to accomplish its designs. Hence the continual terror, the incessant anxiety that besiege and confound the human mind, and which make the world itself the victim of its own malice, of its own guiles.

Well may the world boast of its grand secrets, of its high conceptions! Alas! all its genius and secret springs consist in contriving and deceiving, and of being, in its turn, deceived.

The secret of FREEMASONRY—that grand secret so much renowned, so much sought after by the profane, is precisely the contrary: our secret consists in the exercise of every social and moral virtue, not only in the ostensible actions of our conduct, but also in private life; our latent springs are science and truth; our craft is reason and good sense; our cunning is justice and humanity; our plots and contrivances are sincerity and benevolence; our revenge against our enemies is, as Pythagoras tells us, by “labouring to convert them into friends.”

The world complains, moreover, that our institution, notwithstanding its moral tendency, is overflowed with discrepancies and inconsistencies in its practices, ceremonies, and mysteries, which seem to have sprung from the magic schools of the idolaters, and from the Cimmerian cells of superstition.

All institutions have had their inexplicable practices, their lamps, tapers, embroidered robes, gestures and movements of hands, arms, and legs, cabalistic words, mysteries, symbols, degrees, hierarchy, and every description of ceremonies, all of which, without exception, have been copied and imitated from that wise Antiquity we are bound to respect—from the Indians, the Greeks, the Romans, and other nations far more estimable than our critics, who assert as positive facts and real truths what the ancients offered merely as symbols and emblems, with this difference, that never did Antiquity any more than Masonry persecute and exterminate whole nations that did not adopt their ceremonies, their traditions, or their mysteries.

Men have in all ages appeared, who, shaking off the shackles of Prejudice and Ignorance which degraded their fellow-men, have dared to lift up before their eyes the light of Truth and Knowledge. But what would their feeble voice effect against errors imbibed at the breast, confirmed by habit, authorised by example, and fortified by a policy which too often became the accomplisher of its own ruin. The stentorian clamours of Ambition and Fanaticism soon overwhelmed the calm exhortations of the advocates of Truth, who finding themselves surrounded by institutions subversive of justice and reason—being persecuted and terrified by extravagant and cruel tyrants, whose unjust and chimerical rules, the dogmas of Truth would have overturned—were compelled to fly from those places where their lives, as well as their virtue, stood in imminent danger; and they sought a refuge in deserts, or amidst craggy rocks or inaccessible mountains—yea, in the very bowels of the earth.

There they lived in the same fears and in the same hopes; they ate the same bread, which they soaked in their tears; they called each other brothers—and really so they were; for it is in the school of adversity that virtuous men unite themselves with indissoluble ties. There they assembled to pray the God of Truth to enlighten their persecutors, and consulted, at the same time, on the means of alleviating the sufferings under which they were labouring, and of realizing their hopes for the ultimate cessation

thereof, that they might again re-enter into the bosom of their respective families, free from those apprehensions that induced them to expatriate themselves. Great secrecy and certain emblematic signs became indispensable for their own safety; for they found that Prejudice, Indolence, and Passion, render the major part of mankind accomplices to those who strive to eternize their ignorance, in order to keep their necks beneath the yoke imposed on them, and profit by their abjection. Hence nations groan under hereditary evils, thoughtless of a remedy, being either ignorant of the cause, or so long accustomed to disease, that they have lost even the desire of health. Men are like hypochondriacs whom interested doctors keep in their splenetic fits, that their attendance should be required and their fees increased.

The primitive Freemasons were placed in a similar conjuncture as those persecuted men; and, being virtuous men, whose object was to elicit Truth and Knowledge, and propagate them, they did not fail having enemies directly; for,

Improbis aliena virtus semper formidabile fuit.

They were, therefore, compelled to constitute themselves into secret societies, not to give umbrage to their persecutors; and in order to practise their vocation in peace and tranquillity, they found it necessary to introduce mysterious ceremonies and a variety of emblematic and symbolic signs in their communications as well as in their meetings; which ceremonies and signs were transmitted to us, and which we scrupulously preserve and revere in commemoration of those critical times when they were first adopted.

As the fundamental aim of Freemasonry is the practice of Virtue, so its set forms, its symbols, and its emblems, have been instituted to recall to our minds our chief obligations. They are a living book always open, containing the text of our code—a silent language, yet sublime, which touches the heart in an infallible manner, and warms the soul—a language which the experienced Masons, who alone are conversant in it, apply themselves to put, imperceptibly and with a wise circumspection, within the reach of the newly initiated members, measuring the light they propound according to the strength of their sight and the progress of their faculties, so as not to dazzle or confuse them. Every change to be permanent, whether physical or moral, must be progressive; for, as "*Nemo repente fuit turpissimus*," so nobody from a state of ignorance or wickedness, can, all of a sudden, become

very wise, or quite faultless. Masonic symbols and emblems, by that ingenious means, serve as typical lines for the conduct of the wise, and as envelopes to the rules of our morals and obligations. At the same time that they remain hidden from the inquisitive eye of the vulgar they become perspicacious and palpable to those who are animated by real zeal, and are endowed with the requisite happy disposition to read that sort of mystic writing to minds capable of embracing its extent, and of penetrating its profundity.

The Virtue which Freemasonry is bound to practise the most, is **BENEFACTENCE**, that which brings man most near to Providence. A Freemason will extend his charity to all those who claim his assistance, without inquiring about their country, their tenets, or their opinions: it suffices to him that the claimants are deserving men and unfortunate, they are entitled to his sympathy, to his solicitude, and to his regard.

I have limited myself to the principal dogmas and duties of the Order. For the enlightened portion of Freemasons I need not to have been more explicit or more diffuse; while the ordinary sagacity of the uninitiated world, as well as that of those who have only been initiated in *simple Masonry*, will not fail to discern the useful ideas which its symbolic figures express. I shall merely add, therefore, that the essence of the Craft, throughout its various ramifications up to the higher degrees, is to exclude, in its respective sessions, all those distinctions which are in use among profane societies, without, however, deviating from those rules of urbanity and decorum which are always to be observed everywhere. We assemble like brothers, and call each other by that sweet name, that we may constantly bear in mind our obligations. Moderation, indulgence, regard, and charity, enter essentially in our Masonic habits; fraternity, humanity, and toleration, constitute our sacred device.

Behold, then, the principles of Freemasonry—behold what it professes and what it practises, and the difference that passes between this institution and all the other institutions that ever existed.

Such being, therefore, the actual state of Masonry—such being the spirit which animates its members, and the scope of their labours, I shall ask the candid and unbiassed reader whether there can exist a more philanthropic as well as strictly moral institution, calculated to alleviate the human race from the existing evils, and

more conducive to procure to them that happiness which they strive in vain to find among the turbulence of the profane world.

It is at a moment when Freemasonry is, in several countries of Europe, calumniated and persecuted, that I have deemed it a duty incumbent upon me, who have seen it in all its stages throughout the European Continent, to exhibit to the world the real part which it acts therein; and shall not allow the earliest opportunity to elapse without showing the high esteem and veneration in which this noble institution is now held by all virtuous and enlightened men over both hemispheres; and in so doing I feel confident that I could not proffer to my Brethren a more agreeable picture of the Order, and more adapted to vindicate it from the malignant aspersions which ignorance and prejudice have at all times, and in all ages, endeavoured to stigmatise its principles.

In the interim, if I did not succeed in confuting *all* the sophistry of the ignorant and prejudiced world, I think at least I have shown what our institution has been, and what other institutions have been. Vice and Fanaticism are our only enemies: they agitate and torment themselves incessantly to disturb our peace. But VIRTUE is too formidable for them: God himself ingrafted her in our hearts—God, who gave us Truth and Reason for guides, that order and justice should reign over the earth—HE will protect us as HE has done hitherto, and thus accomplish his work.

THE REDEEMED.

PART I.

NATURE in all her gorgeous magnificence presents few objects of greater beauty than the setting of the sun. In our northern latitude this sublime spectacle is frequently obscured by the mists and dense vapours his genial warmth has exhaled; but in the east, the land of his birth, he sinks to rest in undiminished beauty, his last ray, clear and brilliant as his meridian splendour, skirts the horizon with a ring of gold, which, gradually becoming fainter and fainter, blends with the less dazzling light of the pale moon. The sun, from its universal beneficence, has ever been considered as an appropriate emblem of the Deity, and worshipped as such by the Egyptians, under the name of Osiris: it was the chief object of veneration in the Mithraic rites and those invented by the magi of Persia. Without, however, entering into the mysteries of the ancients, the most uninformed mind may draw a moral beauty from his

course. His rising represents man in his birth, an immortal soul, pure, and destined for a high career ; his meridian, quickening the earth with vegetable life, ripening the fruits and grain, may be considered as a type of what he should be in his manhood—useful to his fellow-creatures, beneficent, and an ornament to the social system ; sunset reminds us of the parting hour, when the religious man, his task accomplished, sinks to rest, surrounded by the glorious halo of a virtuous life.

The lengthened shadows of the great pyramid fell on the plains of Gaza, and the last ray of the sun gilding its lofty apex, proclaimed that the hour had arrived for man to cease from his labour and recruit his exhausted strength by nature's sovereign balm, sweet sleep. Already had the captive children of Israel availed themselves of the permission of their relentless task-masters, and retired from their disgusting toil : many had reached the wretched huts that served them for shelter ; the aged and weak were slowly dragging their worn limbs across the sandy plain, while a few, even more hopeless, without the ties of parent, wife, or child, to cheer them in their misery, lay stretched upon the earth by the huge pile their labour had erected. At a short distance from the scene a Hebrew maiden sat beneath the shelter of a palm tree ; the expression of her keen dark eye, that glanced from east to west, as if in search of some object, expressed the utmost anxiety and disappointment : wiping away the bitter tears that, in spite of her endeavours to suppress them, traced each other down her cheek,—the fair Israelite murmured aloud,

“ Yet he comes not—this is the third evening I have kept the watch. Oh ! Reuben, Reuben, hast thou fallen beneath the hands of the oppressors ! or art thou false to thy betrothed bride ! Never till this hour have I felt such sad forebodings. I know—I feel that I shall never see thee more. Fool !” continued the girl, hastily, “ ever to dream—to think of happiness—a captive in a cruel land, thy nation bondsmen—love is only for the free. Mourn, mourn for Israel, her pride hath fallen !” Passing her fingers rapidly through the strings of a small harp, she awoke a mournful prelude, and accompanied it by her voice.

Beneath the palm tree shade
The Hebrew maiden pray'd,
God of my fathers, stretch thy hand,
Lead us from Egypt's hostile land ;
Break Thou each chain
And heathen thrall :
Let not in vain
Thy children call ;
Their trust, their only hope is THEE,
Speak Thou the word, and Israel's free.

Her daughter's harp is mute,
 Silent their songs and lute,
 With solemn sacrifice no more
 Her sons thy awful name adore :
 In thy strong might
 Thy love display,
 Change our dark night
 To freedom's day ;
 Our trust, our only hope is **THEE**,
 Speak **THOU** the word, and Israel's free.

As the last words of the simple melody died upon her lips, a figure was seen to issue from the pyramid, and approach the spot where the maiden still remained kneeling ; his free and graceful carriage gave token of a frame unsubdued by toil.

"He is not of our nation," sighed the watcher ; "such, alas, is no longer the proud bearing of her children ! his white robes, and the acanthus wreath—the detested lotus symbol in his hand, speak him an Egyptian. 'Twere not wise in Israel's daughter to remain unveiled to his licentious gaze."

Drawing her amber velt hastily round her countenance, she bent her forehead to the earth in prayer.

"Rachael !" exclaimed the intruder, "look up, I have braved much to meet thee"

"Pass on," replied the Hebrew girl, not recognising in her terror his well-known voice ; "let not my lord oppress his slave, she is unworthy of his favour."

"Worthy a purer crown than Pharaoh's," interrupted Reuben ; "hast thou forgotten me, thy affianced husband ?"

Assured by his voice, the maiden sprang lightly from the ground and casting back her veil, sank into his arms. Nothing is more beautiful, more holy, than the confidence of virtuous love. The bashful maiden that would have blushed and trembled at the gaze of a stranger, threw herself upon the breast of the man she loved—the heart unconscious of guile, feareth it not in others.

"Rachael !" exclaimed the youth, imprinting a kiss on her fair brow, "I have been absent from thee, but my heart—my soul—hath hovered round thee—in our minds' communion we have been ever present—canst thou forgive me ?"

"It is forgotten, Reuben," she replied, "in the happiness of again beholding thee ; our daughters have long been used to sorrow and disappointment, and bear it lightly. But," she continued, gazing upon his altered appearance, "why do I find thee in the garb of an Egyptian, an idolator, an oppressor of our people ? those white robes, peculiar to

their priesthood, and the lotus flower? Reuben, is this wise? Should they discover thee, thy life might pay the penalty of this disguise; nor is it good for one of our peculiar race to sport with things profane."

Reuben evidently appeared uneasy at the observation the change in his dress excited—the deep blush of shame rushed to his brow,—the maiden still continued to gaze on him.

"Thou knowest Arphax, Rachael," replied the youth, "the priest of the Pyramid?"

"Well," answered the maiden, "Israel long shall mourn the vices of that dangerous man! How many of her sons hath he deluded from their father's God! How many of her daughters led to shame! Arphax—thy absence! that hateful dress! Reuben, thou hast not, daredst not, become an apostate?"

"To save thee, Rachael," exclaimed the abashed Israelite, "to screen thee from toil and degradation have I become a minister of Egypt's worship. Thou canst not dream the wonders of their wisdom, the vastness of their power. No longer shall a hut shelter thy fragile form, or this coarse garb envelop thee. Admitted of their order, their power, their wealth is mine, and thou shalt share it."

"Rachael share it," replied the indignant girl, "and with thee! My nation's grave I would prefer to the proud throne of Pharaoh. There is not a Hebrew, crushed and toil-worn, whose ragged garments are not more precious in my sight than all thy heathen vanities. Reuben," she continued, bursting into a passion of tears, "why hast thou fallen? Down on thy knees—tear from thy form those badges of pollution—strew ashes on thy head—confess thy sin before thy father's God! I will watch with thee, pray with thee, die with thee; but never live the bride of an apostate!"

"Rachael, recall those words! I love thee as man hath seldom loved; I live but in thy sight—wilt thou, from a weak prejudice, consign me to despair? Rather share my happiness. Thou art a visionary, and misled by the fables of our promised deliverance."

"Fable!" exclaimed the virtuous maid, "no, Reuben; a champion hath arisen—the trumpet yet shall sound, and the banner of our nation be unfurled; but thou wilt not be found ranged beneath it. The war-cry will startle an Egyptian slave, not rouse a Jewish warrior: thou art hardened as the rock; tears cannot melt thee, but the indignant thunders may crush thee in thy pride. Farewell! the slave bends in the presence of her taskmaster."

With a proud step the Israelitish maiden turned from the spot and sought the habitation of her people.

"I have lost her!" exclaimed Reuben, wildly, "lost her by the very means I took to gain her. Fool, fool! how hath thy pride, thy in-

satiate thirst of knowledge punished thee! Eager for fancied good, like a child, I have cast down my cup of happiness, scattering its rich contents. Accursed emblem!" he continued, snatching from his brow the acanthus wreath, and treading it beneath his feet, "I do renounce and curse thee: I am free from thy pollution; again I will seek Rachael—implore her forgiveness—seek pardon from the offended God, whateer the penalty."

"Death!" exclaimed a stern voice near him.

The neophyte started at the word, and turning hastily round, beheld Arphax standing near him. The appearance of the Egyptian was cold and passionless; his countenance, fixed as a marble statue, gave no index to the workings of the mind. The long robes of his office fell gracefully round him, confined by a golden zone set with hieroglyphics. As Reuben gazed upon him his terror vanished: Arphax was his friend—the confidant of his every thought; long before his conversion, the cunning Egyptian had obtained his unlimited confidence by the kindness he had exercised in lightening his labour; and hence, by gradually perverting his judgment, working on his imagination, and appealing to his passions, the triumph of his apostacy was gained. Arphax anticipated great reward from Pharaoh for the success of his scheme, but the few words he had overheard alarmed him for the faith of his convertite.

"I have seen her, Arphax," exclaimed Reuben; "she rejects—scorns me! Where now are all your promises? I have sacrificed religion—my nation's esteem; and the prize for which I have endangered thus my soul escapes me!"

"Patience," replied the priest, "she is a woman; ere the wind shall change or the lotus wither, she will relent."

"Never!" answered the apostate. "Priest, thou art wise—hast scanned nature with a curious eye, and, far as human wisdom may, traced her secret workings; but the heart is a mystery beyond thy skill: its strength, its weakness, its qualities are as various as the flowers of the oasis: the bright, glaring, ææes that gild its surface thou hast seen; the small, stern germ of resolution has escaped thy search—it hath unfolded in my Rachael's heart. I must regain her, though the cost be life."

"Is this thy reason?" answered Arphax, unmoved by his apparent misery; "behold what it is thou lovest:" he stooped, and raised a handful of the earth beneath their feet: "dust—yet it hath enslaved thee; earth—yet, moulded by the caprice of nature in a pleasing form, thou wouldst sacrifice to the lust of thy sight, the independence and dignity of thy mind!—But, come, the assembled priests await thee; the mysteries of this night complete thy initiation. I am thy friend—thy sworn brother; if human means can aid thee, rely upon my power,

my friendship; but the times are full of danger to thy nation. The insolent traitor, Moses, hath returned, and in the presence of our dreaded king demanded Israel's freedom—but of that no more."

Reuben, unconvinced, but still under the influence of the priest, followed him across the plain, till they gained the west side of the pyramid. At a signal from Arphax, a huge stone slowly revolving on a pivot, disclosed the entrance: as they descended its winding labyrinth, they encountered a band of the priests ready robed for the coming ceremonies. His conductor pointed to the Israelite, who was instantly surrounded and secured.

"He is an apostate!" exclaimed Arphax; "to the deepest cell hence with him, till the Hierarch's dread pleasure shall be known."

Reuben passed that night in a loathsome dungeon.

PART II.

THE SOJOURN IN THE DESERT.

"Now morn her rosy steps In the eastern clime
Advancing, sow'd the earth with orient pearl."

MILTON.

Morning, like youth, is the season of gladness: earth, refreshed from sleep, smiles in her dewy mantle, and like a vast altar reeking with incense, offers up her praise to the Great Architect of all. Ere the sun had dispelled the mists of the young day or gilded with his golden beams the tents of the Israelites, that, ranged in their peculiar order, appeared like a city in the Desert, the Hebrew mothers and daughters came forth to perform their allotted task of gathering the Heaven-sent bread. Some cheered their labour with light songs; others, more deeply embued with a sense of the miracle before them, sang His praise whose hands had spread the Desert with their daily food. At a short distance from her companions, filling a vessel of silver that contained the appointed omer, a maiden pursued her task; her form, fragile to attenuation, still retained the wreck of its fair proportions; but the light, elastic step of youth had vanished, and the melancholy expression of her countenance told that her heart had been seared by the brand of misery till every hope had withered—it was Rachael, once the betrothed bride of the apostate Reuben. As the strains of her companions fell upon her ear, she would shrink as in distaste, and wander yet farther from their side.

"Strange," she murmured, "that the hymns of our deliverance sound not so sweetly as the songs of our captivity. Defend me from the sin of an unthankful heart; but in my thoughts—my dreams, visions of the far Nile will rise, and the murmurs of its waters fall like music on my soul. Again I wander in the bright oasis, and listen to the voice of Reuben—again that name, repining spirit! I must forget him; he

hath forgotten me—worse, his God; and yet I love him. Egypt! thy fetters are upon my heart. Pray, Rachael, to resist the snare—for peace of mind—pray for thy lost content.”

The maiden’s reverie was broken by loud exclamations from the Hebrew women, who with evident signs of wonder and interest had gathered round some object stretched upon the earth. Urged by the eager impulse of humanity, Rachael hastened to the spot, and beheld what at first appeared the miserable corse of some wretched wanderer who had perished in the Desert; his ragged cloak bound closely round him, bore evident signs of toil, privation, and sore travel; his lips, shrivelled and bleeding from long thirst, were convulsively compressed together, and long resisted the efforts of those who found him to pour the grateful cordial.

“Unhappy wanderer!” exclaimed Rachael, gazing on him with a look of pity, “he seems of our nation; his complexion is too fair for an Egyptian.”

At that moment the sufferer gave the first symptom of returning animation by a long-drawn sigh, and murmuring the name of Rachael. A voice from the dead could not more have startled the affrighted maiden: eagerly breaking through those who surrounded the stranger, she sank upon her knees beside him, and parted with a trembling hand the long, matted hair that obscured his features: they were altered more even than her own; the eye of hate had failed to discover its victim—the mother had not known her child; nothing but the enduring constancy of woman’s love had recognised him.

“Reuben!” she exclaimed; “praise unto Israel’s God, the lost son hath returned!”

A flood of joyous tears impeded her farther utterance, and almost as helpless as the wretched wanderer, Rachael was borne by her companions to the tents of her people.

So severe had been the sufferings of the wanderer that for days his life was despaired of; the wise men of Israel ministered unto his disease, her holy ones prayed for him, and Rachael, restored to her former energy of character, like a guardian angel, hovered around his couch. One sad doubt still haunted her imagination—had he renounced the idolatry of Egypt—had he reconciled himself unto the God of Abraham? One night, while kneeling in the outer tent in prayer, a voice fell upon her ear; with returning strength the apostate prayed, confessed aloud the iniquity of his heart, and called for mercy! Then only did the last doubt pass from the soul of Rachael—he had sinned, he had repented, and there was mercy yet in Israel.

If there be a heart that hath fondly loved, been slighted, and felt again the happiness of returning tenderness, or a soul that after the

full gush of penitence hath felt its miseries relieved, they may imagine the feelings of the repentant Reuben, and the virtuous Rachael, when she pronounced the pardon he so earnestly implored. Night and morning their prayers were offered up in gratitude for his deliverance—in solicitations of mercy for the past. His renewed strength soon permitted him to wander from the tents—Rachael his companion, his guide, his support.

His health being restored, the wanderer, soon afterwards, with the blessing of the prophet, and the rejoicings of the people, was united to his faithful Rachael. Time rolled on, and the birth of a son confirmed their happiness: he was called after his father, Reuben. Shortly after his birth the fond parents were seated at the entrance of the tent, watching the slumbers of their young charge, who, nestled in a covering of the softest fleece, enjoyed the refreshing breeze. The songs of the captivity no longer haunted her memory, and, at the request of her husband, Rachael awoke from her harp tones descriptive of calm and matron happiness.

With pleasure, o'er her sleeping child,
The Hebrew mother gently smiled;
Her eye with transport seem'd to trace
Each feature of her infant's face,
And thus, while o'er the couch she hung,
The Hebrew matron softly sung:
 The wind is sighing
 Like music dying.
Rest, child of hope, sweet infant, rest!
 Thy God be still
 Thy guard from ill,
And in His name thy slumbers blest.
 When thy last breath
 Hath sunk in death,
And earth reclaim'd the soulless clod,
 Mayst thou from dust
 Rise with the just,
And wake, as thou hast slept, in God!

"Great are indeed his mercies! Reuben," she continued, after a pause, "I have never yet heard the means of thy deliverance—it must be a lesson precious to thy soul's advantage."

"May it prove so to our child, Rachael," replied her husband. "The night is calm:—listen, and I will tell thee. From youth, the bane, the curse of my existence, was the thirst of knowledge. I longed—presumptuous and vain in my desires—to penetrate the mysteries of

creation, to understand that Being whose essence it is not given to man to comprehend. Had I walked humbly much guilt would have been spared me. The captivity of our nation prayed upon my spirit; the desire to see thee free from the insolence of the oppressor—for even in my pride and sin I loved thee—engrossed my every thought. Thus half inclined to fall, the tempter, Arphax, found me: like the parent of all evil, he proffered knowledge, spoke of wisdom to the world unknown, roused the innate passions of my nature, and I became an apostate.” Here the repentant Israelite bowed his head to the dust, and remained absorbed for awhile in prayer. “You remember the bitter hour in which we parted; the next saw me a prisoner, immured within the pyramid. Arphax had overheard my remorse, and denounced me to the Hierarch. The miracles that our inspired leader wrought, the destruction of Pharaoh and his army, the deliverance of Israel, inflamed the priesthood. Nature had given way before the cruelties, the tortures, I endured, had not His power sustained me, in my dark dungeon. He heard my groans, beheld my tears of penitence, and gave me strength. Arphax finding that the severities I had endured and my damp prison, had robbed me of all strength for my limbs were as a child’s, my loins weak as a new-born babe’s—obtained from the chief priest permission to remove me to the plain; not from compassion, but that I might regain my strength to endure fresh tortures. Once again I breathed the air of heaven pure and free; my limbs trembled beneath the weight of my worn frame; my first act was to offer homage to the God of Israel. The idolator, the scoffing Arphax, struck me; when, in an instant, my former strength returned, he fell beneath my blows, and, like a startled deer, I bounded o’er the plain: how upheld, He only knows. I traversed dreary wilds, gained the desert, and found thee, Rachael.”

“But Arphax, the idolator,” exclaimed his bride, did he perish?”

“Doubtless; either beneath my blows or by the vengeance of the enraged priesthood.”

“Neither,” exclaimed the Egyptian, who, with the keen appetite of a bloodhound, had traced his victim, and now stood before him, “he hath arrived in time for vengeance.” The broad blade of the Egyptian’s sword was raised over the breast of Reuben, when, at that instant, the storm which had been gradually gathering burst over their heads; the electric fluid, attracted by the blade of the Egyptian’s weapon, struck it from his hand—Arphax lay a heap of ashes at the feet of him so wonderously redeemed.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

ON THE FREEMASONRY OF HOMER.

"Miscellaneous, &c."

SIR AND BROTHER.—That the great father of epic poetry was intimately acquainted with the principles and practices of Freemasonry, is a fact which must be very obvious to the eye of the initiated. Both the *Iliad* and *Odyssey* are full of this truth. The latter poem, in particular, seems to have been written with no other view than to illustrate and show forth the great objects of our Order; namely, the extension of our sympathies and assistance to the relief of the distressed, and the inculcating of morality and virtue under every trial and temptation. Nothing can be easier than to produce proofs of these positions, only that in doing so at large we should have to quote almost every page of the *Odyssey*.

To give a single instance to satisfy the incredulous, only look at the unfortunate Ulysses, when he has been shipwrecked on the coast of the Phœnicians, and behold how powerful is the efficacy of the universal secret and sign, in obtaining for him the most hospitable reception. True it is that a lady first clothed him, (bless the dear creatures! for *they* require no masonifying to make them kind,) and pointed to him the way to the palace of her father,

"To good Alcinous' hospitable dome"

But mark the manner of his reception there. With manly mien, in accents slow and sad, he addresses himself to the royal court, shortly and feelingly setting forth his luckless lot, and entreating the king and queen, and each assembled guest, to have compassion on him; only begging that they would

"But deign convey to his paternal soil
A wanderer worn with a relaxing toil."

And what does he, "the good Alcinous," upon the presentation of this very humble petition? He gazes on him for a moment with mixed admiration and compassion—perhaps doubt. An aged office-bearer who sat near to him, whom long experience doubtless had made sage, then whispered something in the royal ear. An idea seems to flash across his mind; he instantly descends from his throne, and shaking the suppliant stranger by the hand, welcomes him to his house and board, with demonstrations of cordiality and joy, which astonished the whole court.

"The monarch clasped Ulysses' hand, and raised
The suppliant from his hearth."

In that mysterious moment the king had found in him a brother; and from that time till his departure he was loaded with every kindness and every honour, receiving a vessel from the Phœnician Lords of the Admiralty to carry him home to his much loved Ithaca.

Such is a specimen from the adventures of "the much enduring man." We shall next quote a sample from the Iliad, of the Masonic spirit and science of Mæonides.

Perhaps some worthy people may stare when we point out Achilles as a Freemason. What, we hear them exclaim, is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart, for he exhibited a strong propensity to cannibalism, in longing to have devoured the dead body of Hector,—is it possible that he could have been one of our philanthropic society! Yes, we reply, such is the actual fact; and Buonaparte was one too, even in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam THE HAND, when the latter is supplicating for the body of his slain son.

"Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind."

Such is the Masonic and literal translation of the text, by that illustrious Grecian and Brother, Christopher North; and who will say now that Achilles was not a Mason, among men, and among Myrmidons?

"Impiger, iracundus, inexorabilis, acer,"

as the son of Peleus has been characterized, he nevertheless possessed the finer feelings of a Brother.

"The heart of Homer," says Brother Christopher on the subject, "could not rest till he had reconciled the destroyer and the bereaved. Such was the nobility of his nature, and such the congenial grandeur of his genius, that he felt a high and holy duty imposed on him by the Muse [i. e. of Masonry] of which he was the voice, to conquer and overcome all mortal horror, repulsion, and repugnance in the hearts of his heroes, and to vindicate in them the laws that bind together the Brotherhood of the human race." To which beautiful comment we would be permitted to add, that the scene between Priam and Achilles is unquestionably the grand and principle pivot and point upon which the whole plot and poem turns; and the regeneration of the wrath-king into a rational and religious, a benevolent and beneficent being, is the finest triumph of poetry and of principle. Never does the fierce fleet-of-foot become a man till he becomes a Mason; never does he appear as a true hero till, having ceased to slay his hecatombs, he offers up at the shrine of charity and of brotherly love the incense of a feeling

heart. Yes, it is only when the holy spirit of Masonry has taken possession of his whole soul, that the man-destroyer becomes indeed a divinity—a hero worthy of the denomination of “the god-like Achilles.”

JANUS.

SOLOMON'S APE.

BY BROTHER DOUGLAS JERROLD.

“For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes and peacocks.”—*Kings*.

A LEARNED rabbi, Ben Eli, has filled three thick MS. folios with the adventures of a certain ape, a sojourner at the court of the wisest of kings. Though the work has hitherto been withheld from the world, it seems not unlikely that it has long been the unacknowledged model of very many biographies. We conceive there is internal evidence in the histories of thousands of courtiers, that the writers were aware how much the erudite Ben Eli could make of an ape. They who have gravely registered the slightest formality, the most evanescent word or gesture of certain heroes, must have had in their memory the first chronicler of monkey-tricks. There was a time when it would have been the simplest and safest course to publish the folio entire: in former days, readers were like hogs, whose master had the right of pannage: they were turned into the literary forest to root, and grub up, and become fat as they might. Now, it is not enough to show them the trees of knowledge; but it is compulsory on those who drive the “dreadful trade,” to clamber the branches, and gather the fruit. Nay, and when gathered, the apple serves not the epicure of our day, if it be not carefully pared and sliced; and, in some instances, presented on a fork of standard gold or silver. Moreover, cases have happened wherein the quality of the fork hath been cavilled for more than that of the apple: thus, an embossed implement hath at times passed off a sorry crab. • Once it was enough for wisdom to point out the wood where grew the nuts: now, must she gather and crack them.

Thus much by way of feeble apology for the licence we have taken with the folios of the venerable Ben Eli. We have wandered through their forest of leaves; we have picked all we could lay our hands upon; we have torn away the husk—have broken the shell—and for the few kernels—gentle feeder, some of them are before you.

“And the ape became a favourite with the servants of Solomon. And the women smiled upon him, and the men laughed at his grimace; and the ape was puffed with pride, and became a proverb to the wise. And the ape forgot the mother that bore him, and the father that begat him,

and the wood which, in the days of his youth, did give him shadow. And—brief be the words—the ape forgot he was an ape.

“There was a strange woman in the court of King Solomon. She was beautiful as the light: and many men did strive for the love of the strange woman; for she was a princess in her own country.

“And it fell, that the woman looked from her window, and beheld in the court below, the ape stretch'd, sleeping in the sun: for it was high noon and there was silence on all things. But in the heart of the strange woman there was no peace, for she thought of her father's tents.

“And the ape awoke, and looking upward, beheld the strange woman. And there was vanity in his heart, and he still looked upward. And the captive woman had compassion on the creature, and believing that he hungered, cast him down a ripe pomegranate. And the ape did eat the pomegranate, and did lick his lips, and did say in his heart—‘Of a truth, the strange woman doth love me.’

“And the next day, at the same hour, the ape watched under the window of the strange woman, and again she did throw him fruit, which he did eat, and again did cry—‘Nay, it is certain she doth love me.’

“And the same thing came to pass on the third and fourth day.

“And in the stillness of the fifth day, when sleep lay upon the lids of the household, the ape did clamber the wall which did shut in the strange woman. And as he clomb, a voice still cried in his heart—‘She doth love me.’

“And the ape clambered up to the window of the strange woman; and when she saw the monster, she filled the chamber with her screams, and shrieked for help. And the servants of the chamber came to her aid; and the court was filled with a multitude.

“And the woman intreated to be saved from the ape; but the ape understood not her words, for still he said to himself—‘She doth love me.’

“And the men took staves, and did beat and bruise the ape, but the ape was not convinced; for yet he said—‘It is plain she doth love me.’ And the ape fell wounded into the court beneath.

“And when they inquired of the matter, the woman said—I thought the ape did hunger, and I took compassion on his misery, and threw to him a pomegranate.

“Then a wise man said to the woman;—‘Daughter, let not beauty give gifts unto fools: for out of the kindness of her heart do they misinterpret; and in the very offerings of her compassion do they breed an ill report.’

“And even as the wise man said these things—the ape lay in the court beneath, and did lick his sores, and did blow the pouches of his cheeks, and cried—‘It is manifest, the strange woman doth love me.’”

"There were two jugglers in the train of the Queen of Sheba. And they played each with a serpent before King Solomon.

"Now the queen sought to prove the knowledge of the king, and said—'O, Solomon, thou who hast spoken of trees, from the cedar to the hyssop—also of beasts, and of fowls, and of creeping things, and of fishes;

"'Declare unto thy servant, which of the two is the true serpent' (for one was cunningly fashioned like unto a living snake, and did move and writhe in the hands of the juggler); 'for, of a truth, there is but one of the two that hath life.'

"And the jugglers played with the snakes before the seat of King Solomon.

"Then the king did privily send for the ape; and when he was brought in, the king caused him to be led near unto the jugglers.

"And the ape passed one of the men who played with a snake, and took no note thereof; but as he approached the fellow who held the second snake, the ape did shake, and his hair did rise upon his skin, and he trembled exceedingly: wherefore King Solomon discovered the true snake, and all men praised the wisdom of the king*.

"Now the ape discovered that he had been made the judge between the true and the false snake; and his heart did swell with the shouting; and he was puffed up with vain-glory.

"And after some days, a multitude stood before the judgment porch. And a strife had arisen between two carvers—skilful workmen were they both.

"Palm-trees, and open flowers, and every manner of curious carving had they carved.

"And they both claimed certain carvings of cherubim. And when they had spoken, and called their witnesses, King Solomon paused to consider before he delivered judgment.

"It so chanced that the ape had crept among the multitude, and had listened to the story of the carvers; and when he saw the king pause, he said to himself, 'Solomon is perplexed.'

"And the ape brake through the multitude, and ran to the porch, and did motion that he would judge between the carvers.

"And the ape did leap upon the shoulders of the one, and did caress him; but at the other he did scream, and grind his teeth. And Solomon understood the folly of the ape, and cried—

"'It is ever so with the fool. Allow him the wisdom that perceiveth and shunneth a serpent, and straightway he will believe he hath understanding to judge even between the cherubim.'"

* See Rabbinical stories for a parallel case.

At present we must end our extracts from the pages of Ben Eli: though we cannot close without appending the final reflection of the learned rabbi, who, having narrated a thousand other instances of the folly of the ape—how he pilfered from the treasury, how he stole jewels to hang about him, and how he plucked bare divers peacocks to make himself a glory from their plumes—observes, “AN APE WILL EVER BE AN APE, THOUGH COMPASSED WITH GOLD, AND SILVER, AND IVORY, AND THOUGH HIS DWELLING-PLACE BE EVEN THE COURT OF KING SOLOMON.”

THE GILKES' TRIBUTE.

ON the 25th of September a numerous party of the Subscribers and the Committee associated for the purpose of carrying into effect the erection of a monument to commemorate the truly Masonic character and general worth of the deceased Brother, Peter Gilkes, celebrated the successful termination of their labours by an excellent dinner at the Freemasons Tavern, BROTHER R. T. CRUCEFIX, M. D., supported by several distinguished members of the fraternity, in the Chair. The tablet, from the elegant and gratuitous design of Brother S. Wilson, was, previous to its final erection in St. James's Church, placed on this occasion at the extreme end of the room, and elicited the warmest approbation of the friends of the undertaking. A square base supports a well executed group of Charity, surrounded by the helpless objects of her bounty; at the back of the figure rises a pyramid of grey marble, its apex crowned by the Masonic emblem. As a work of art it is honourable to the genius of the sculptor. The drapery of the principal figure displays the freedom and lightness of a master of his art. The inscription is as follows:

Sacred
to the Memory
of Brother PETER WILLIAM GILKES, P. M.,
a zealous, active, and distinguished Freemason,
who departed this life December 11, 1833,
in the 69th year of his age.

This monument was erected by several of the Brethren
of the Masonic Order, to commemorate
their high estimation of the character and talents
of their departed Friend.

1834.

After the usual toasts had been given, Brother Crucefix rose and called the attention of the Brethren to the peculiar object of their meeting. As Chairman to their Committee he begged leave to lay

before them the result of their labours, the amount of subscriptions collected, together with the names of the Grand Officers and other Brethren, with a list of the Lodges who had subscribed. If, he observed, they had had difficulties to contend with, those difficulties had been overcome by the firmness and zeal with which each Brother had pursued the division of duty laid down for him; that they had done so he trusted the Brethren would agree with him when he proceeded to inform them that they had already received a sum sufficient to defray the expense of the undertaking; and as the lists were not yet closed, there was every reason to hope that a surplus would remain to present to the Masonic charities. He further observed, that nothing whatever had been expended at any of their meetings except for the purposes of printing, &c. &c.

The Chairman next proceeded to allude to the character, moral excellence, and Masonic attainments of their departed Brother, whose life had been devoted to the Craft, and the disseminating of those principles which are the guide of every Mason, and should be the unerring standard of his practice. From his extraordinary devotion and zeal the speaker proceeded to draw strong proof of the moral as well as scientific excellence of the Institution; their deceased friend, he continued, had given up the ordinary pursuits of life in order to advance the interests of Masonry, and this from a pure conviction of its utility, charity, and moral beauty. The pride of being the exclusive possessor of knowledge could not have influenced him, for he freely imparted of his mental store to all who sought his hospitable home. The thirst of gain was equally abhorrent to his heart, for he invariably rejected all offers of remuneration, feeling himself repaid in the conscious approval of having performed his duty. To ambition he was no less a stranger, for he declined, from a modesty peculiar to his character, the honour of becoming Grand Officer.

"In losing him," continued Dr. C., "a light hath been removed from our earthly Lodge, whose loss time only can restore; for although I can point out in the Order many Brothers justly esteemed for their Masonic knowledge and discipline, I know not one on whom I can assert the Prophet's mantle to have fallen. I shall conclude by giving the memory of our departed Brother."

During his address Brother Crucefix was listened to with marked interest and attention; the toast was received in solemn silence.

* * * * *

Several of the Brethren present contributed by their musical talent to the gratification of the meeting. We were especially delighted with several songs by a young friend of the Chairman, about eleven years of age. He sung with considerable taste and power; and the great attention he evidently paid to the proceedings of the day, was a characteristic tribute to the moral power of the Order. After several excellent

addresses, Brother Pitt rose to present the Chairman an address voted to him by the Subscribers and Committee, for his great zeal in promoting the object for which they had subscribed, and an acknowledgment of the estimation in which they held his Masonic character. Humble as the tribute was, he knew that their Chairman would prize it as emanating from the esteem of those with whom he was associated in Masonry, and the proof that his talent and worth was appreciated by those who knew him. The speaker concluded by giving the health of the worthy Chairman, which was drank with much applause.

The address, which is handsomely emblazoned and framed, is as follows, under a drawing of the Gilkes' monument :

“ At a Meeting of the Provisional Committee associated for the purpose of erecting a monument to commemorate ‘ the Masonic talents and virtues of the late Brother Peter William Gilkes,’ it was unanimously resolved, ‘ That the thanks of the Committee be presented to Brother Robert Thomas Crucefix, M. D., as a sincere mark of respect, and a deep sense of the gratitude entertained by them for his praiseworthy and unremitting exertions in forwarding the above laudable design, while acting in the capacity of Chairman.’ ”

In returning thanks Brother Crucefix observed, that if there was a sunny spot in the existence of man, it was to be found in the intercourse of friendship, and the kind appreciation of those whom we esteem. The late Brother Gilkes had observed, that men seldom made progress in any new relations of life after they had reached the period of forty. He begged, however, to consider himself as an exception to the rule ; he had passed that period of his life ere his initiation into Masonry, and could confidently aver that he was devoted to its pursuits, felt grateful to it for the delightful brotherhood into which it had admitted him, and towards whom he entertained sentiments as sincere as those who had been honoured by an earlier participation of their union. After alluding to the natural attachment he felt towards the Lodge in whose bosom he had first been received into Masonry, he concluded by proposing prosperity and perpetuity to the Burlington, his Mother Lodge.

Brother Palmer, Past Master of the Burlington, returned thanks. He said, that if their esteemed Brother felt attached to their Lodge, the Lodge felt proud that it had been the means of introducing him to the Order ; and he was convinced that they would always support him, from personal estimation, and the conviction that his views were pure and just. The peculiar and forcible language of Brother Palmer must have been heard to have justice done to it ; his illustration of the Masonic principles were clear and beautiful.

The health of the Committee and Subscribers to the Gilkes tribute was next given, when Brother Key, executor to the late Brother and Treasurer to the Committee, returned thanks.

Brother Palmer again rose to propose the health of a Brother whose services in the cause of charity were well known to the Order, he alluded to Brother Lythgoe, who, notwithstanding his numerous avocations, gave a great portion of his valuable time to promote the interests of the Boys School.

Brother Lythgoe acknowledged the compliment with that singular propriety which always characterizes his address. In promoting the cause of the orphan children, he gratified the best feelings of his own heart. The manner, he observed, in which they had received the compliment was doubly gratifying to him, for he could not but feel that he had been marked with displeasure in a high quarter. Why, he knew not:—his motives were pure; his anxious wish was to preserve the integrity of the Order, promote the interests of its excellent charities, and perform conscientiously the duties of the office that he had undertaken.

The worthy and talented Brother was listened to with deep attention, and his address produced a great sensation on the company.

"Prosperity to the roof we are under," and many thanks for the liberal manner in which Bros. Cuff and Bacon have met our wishes, was the concluding toast, which was gratefully acknowledged by Br. Bacon.

After an evening spent in delightful and rational intercourse, the brethren separated, highly satisfied with the proceedings of the day.

The monument has been since erected in Saint James's Church, Piccadilly.

LIST OF SUBSCRIBERS AND SUBSCRIBING LODGES.

GRAND OFFICERS.		<i>l.</i>	<i>s.</i>	<i>d.</i>
Brother Ramsbottom, <i>M. P.</i> , Prov. G. M.	.	1	1	0
" Lewis, Prov. G. M.	.	1	1	0
" Lord H. J. S. Churchill, <i>P. G. W.</i>	.	1	0	0
" Geo. Stone, Jun. <i>J. G. W.</i>	.	1	1	0
" W. W. Prescott, <i>G. T.</i>	.	1	1	0
" W. Clarkson, <i>P. G. T.</i>	.	1	0	0
" W. Meyrick, <i>G. Reg.</i>	.	1	0	0
" W. H. White, <i>G. Sec.</i>	.	1	1	0
" T. F. Savory, <i>P. G. D.</i>	.	1	0	0
" Thos. Moore, <i>P. G. D.</i>	.	1	1	0
" J. Henderson, <i>P. G. D.</i>	.	1	1	0
" Sylvester, <i>P. G. D.</i>	.	1	1	0
<i>G. S. L.</i> Brother Acklam	.	1	0	0
No. 1. Brother Græffe	.	0	10	6
No. 2. Brother A Keightley	.	1	1	0
" Thisleton, <i>A. U.</i>	.	0	10	0
No. 7. Brother Key, <i>P. M. (TREASURER)</i>	.	1	1	0
" Grimston	.	0	10	0
" Geo. Smith	.	0	10	0
" Harris	.	0	2	2
" Robottom	.	0	5	0
No. 8. Brother Hawley	.	1	0	0
No. 11. Brother Charles Brown, <i>P. M.</i>	.	0	10	0

								<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 11.	Brother	Holges	.	.	.	.	.	1	0	0
	"	Smith	.	.	.	.	.	0	5	0
No. 12.	Brother	Gibbs	.	.	.	.	.	0	5	0
No. 14.	Brother	H. S. Cafe	.	.	.	.	.	1	0	0
	"	Hall	.	.	.	.	.	1	0	0
No. 19.	Brother	Wilson, ARCHITECT	.	.	.	.	.	1	0	0
	"	Honey	.	.	.	.	.	0	2	6
	"	Jenkinson	.	.	.	.	.	0	2	6
	"	Wrightson	.	.	.	.	.	0	2	6
	"	Piccardt	.	.	.	.	.	0	2	6
	"	Boothby	.	.	.	.	.	0	5	0
	"	Grosch	.	.	.	.	.	0	2	6
	"	Webster	.	.	.	.	.	0	2	6
	"	Fellows	.	.	.	.	.	0	2	6
	"	Hord	.	.	.	.	.	0	2	6
	"	Gale	.	.	.	.	.	0	2	6
	"	Woolcott	.	.	.	.	.	0	2	6
	"	Brandon	.	.	.	.	.	0	2	6
	"	Birch	.	.	.	.	.	0	2	6
	"	Wright	.	.	.	.	.	0	2	6
No. 21.	Brother	Bolus, P. M.	.	.	.	.	.	0	10	0
No. 22.	Brother	Sansum, P. M.	.	.	.	.	.	0	10	0
No. 25.	Brother	William Tombleson	.	.	.	.	.	0	10	0
	"	Smith	.	.	.	.	.	0	2	6
	"	Street	.	.	.	.	.	0	2	6
	"	Speight	.	.	.	.	.	0	2	6
	"	Allen	.	.	.	.	.	0	2	6
	"	Burton	.	.	.	.	.	0	2	6
	"	Burlingham	.	.	.	.	.	0	2	6
	"	Davis	.	.	.	.	.	0	2	6
	"	Gortz	.	.	.	.	.	0	2	6
No. 27.	Brother	Lythgoc, P. M.	.	.	.	.	.	0	10	0
No. 29.	Brother	Hindmarch, S. W.	.	.	.	.	.	0	10	0
No. 30.	Brother	W. F. Hope, P. M.	.	.	.	.	.	0	5	0
No. 32.	Brother	Tate, P. M.	.	.	.	.	.	1	0	0
No. 49.	Brother	Broom, P. M.	.	.	.	.	.	0	2	6
	"	John C. Crucefix	.	.	.	.	.	0	5	0
	"	Hughes	.	.	.	.	.	0	2	6
	"	Walter	.	.	.	.	.	0	2	6
	"	Witten	.	.	.	.	.	0	2	6
No. 53.	Brother	Targett	.	.	.	.	.	0	2	6
No. 63.	Brother	Farnfield, P. M.	.	.	.	.	.	0	10	6
	"	Cooper, E. M.	.	.	.	.	.	0	10	6
No. 79.	Brother	Colville Brown, P. M.	.	.	.	.	.	1	1	0
	"	J. Dowley, P. M.	.	.	.	.	.	0	10	6
No. 82.	Brother	Wheatley, W. M.	.	.	.	.	.	1	1	0
	"	Brother Ghele, S. W.	.	.	.	.	.	0	10	0
	"	Tucker	.	.	.	.	.	0	5	0
No. 108.	Brothers	Cuff and Bacon	.	.	.	.	.	1	1	0
	"	Andrew	.	.	.	.	.	0	5	0
No. 113.	Brother	R. T. Crucefix, M. D., W. M. (CHAIRMAN	.	.	.	.	.	1	1	0
	of the Committee)		.	.	.	.	.	0	10	0
	"	Palmer, P. M.	.	.	.	.	.	1	1	0
	"	Briggs, P. M.	.	.	.	.	.	1	1	0
	"	Halton, P. M.	.	.	.	.	.	1	1	0
	"	Hodgkinson	.	.	.	.	.	1	1	0
	"	Partridge	.	.	.	.	.	0	10	0
	"	Churchill	.	.	.	.	.	0	10	6

			<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 167.	Brother A. L. Thiselton, SECRETARY.		0	10	0
No. 183.	Brother Thrupp		0	10	6
	“ A. Thrupp		0	10	6
	“ Wallis		0	2	6
No. 194.	Brother John Canham		0	2	6
No. 201.	Brother Dickenson		0	2	6
No. 215.	Brother Ratton		0	10	0
No. 219.	Brother Panting, S. W.		1	0	0
No. 227.	Brother Peter Thompson, P. M.		0	10	0
No. 229.	Brother L. Chandler, P. M.		0	10	0
	“ Simons		0	10	0
No. 231.	Brother Gibbons, W. M.		1	1	0
	“ Longfoot		0	5	0
	“ Underton		0	10	0
	“ Dymes		0	5	0
	“ J. Wood		0	5	0
	“ Scott		0	2	6
No. 255.	Brother Edgar, W. M.		0	5	0
	“ Pitt, S. W.		0	10	6
	“ Muggeridge, J. W.		0	10	6
	“ Sheldon		0	5	0
No. 264.	Brother P. Broadfoot		0	10	0
No. 318.	Brother Wilcockson		0	5	0
No. 329.	Brother Smith, W. M.		1	1	0
	“ Dickenson		0	5	0
	“ Field, P. M.		0	10	6
	“ Watkins, J. W.		1	1	0
No. 359.	Brother Baldwin, D. C. L.		1	1	0
	“ Foxcroft		1	1	0
No. 521.	Brother Mills, Prov. P. G. R.		0	10	0
No. 580.	Brother Beattie		0	10	6
No. 593.	Brother Knott		0	5	0
	“ Pennington		0	5	0

LODGES.

No. 11.	Enoch Lodge		1	1	0
No. 19.	Royal Athelstan Lodge		1	1	0
No. 23.	The Globe Lodge		5	5	0
No. 25.	Robert Burns' Lodge		0	10	0
No. 49.	Lodge of Concord		1	1	0
No. 72.	Lodge of Peace and Harmony		1	1	0
No. 79.	Grenadiers' Lodge		2	2	0
No. 82.	Lodge of Unity		1	1	0
No. 103.	The Vitruvian Lodge		1	1	0
No. 113.	The Burlington Lodge		1	1	0
No. 114.	Palatine Lodge		2	2	0
No. 165.	Lodge of Faith		2	2	0
No. 168.	St. Luke's Lodge		1	1	0
No. 183.	The Bedford Lodge		1	0	0
No. 196.	The St. John's Lodge, Hampstead		1	1	0
No. 201.	The Old Concord Lodge		1	1	0
No. 215.	The Lodge of Unity		1	1	0
No. 229.	St. Paul's Lodge		2	2	0
No. 231.	Percy Lodge		2	2	0
No. 255.	St. Michael's Lodge		1	1	0
No. 318.	Lodge of Unions		1	1	0
No. 329.	Bank of England Lodge		2	2	0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 350. Lodge of Fortitude . . .	1	2	0
No. 395. Lodge of Truth . . .	2	2	0
No. 435. Noah's Ark Lodge . . .	1	0	0
<hr/>			
Emulation Lodge of Improvement . . .	1	1	0
Faith Lodge of Instruction . . .	1	1	0
Percy Lodge of Instruction . . .	1	1	0
Royal York Lodge of Instruction . . .	1	1	0
<hr/>			
Sundry Contributions . . .	3	9	0

THE FREE VINTNERS.

BY A. U. T.

“Thou hast the odds of me—therefore no more.”—*Titus Andronicus*.

THE tale which we are about to relate to our Masonic and other readers, is founded on points which are in the main correct, although it may appear that several of the situations are unfeasible. Be this, however, as it may, our intentions are good, and therefore, without any hesitation, we commence our task, and throw ourselves upon the mercy of our Brethren and the uninitiated.

We have, in our wisdom, chosen two heroes for our tale, for two excellent reasons: in the first place, it is universally acknowledged that two heads are, generally speaking, better than one; and, in the second place, the old custom is to have only one hero; and we, by way of variety, conceived it would better answer our purpose to have “Measure for Measure.”

John Cates and Richard Kates*, the first being tall and thin, and the latter stout and dapper, are two rival (in more instances than one, as will hereafter be shown) Free Vintners, or, in plain language, Licensed Victuallers: they reside in two corner houses in — street; the first keeping the Goat and Compasses, while the other owns the Lion and Lamb (at least his house was lately so called): and although it is said that two of a trade can never agree, yet in this instance the old adage was at fault—the best feelings of cordiality subsisted between them for several years, until the following event took place.

In the year 182—, Miss D. M., a fair milliner, came to reside in a house on the opposite side, and about midway to our two heroes. John Cates very soon felt the effect of the lady's charms, and being naturally pos-

* “A nominal accident. It is rather extraordinary, that of the two pork butchers in Clare market, one of their names should be “Hum,” the other “Shum.” See for yourself; one is at the corner of Blackmore-street, the other in the street adjoining Clement's-inn.”—*Hone's Table Book*, p. 511.

essed of a warm temper, he lost no time in expatiating, in the most eloquent terms, upon the beauties of this fair object of his adoration, and expressed to the votaries of his temple his fervent hope of being the happy man of her choice. There was, even to his own partial eyes, one small fault in her features, which would undoubtedly be considered by an impartial judge a defect, and detrimental to the recognised standard of beauty—still, after all, it was but a mere trifle—*she had at times a decided cast in her eyes!* It was, however, no eye-sore to John Cates or his optics—he was not at all particular on this score—all he required was that she should have a correct eye for business.

It is a strange matter of fact, that in this instance Cates was egregiously mistaken, for the eyes of the fair damsel were as perfect as they could possibly be—they were beautiful piercers; but it occurred, by an unfortunate chance, that very often, when he was smirking at her over the blinds of his bar window, and performing, as he conceived, the agreeable, she was making signals and telegraphing as far as glances can go, with one who was also devotedly attached to her, viz., the before-mentioned proprietor of the Lion and Lamb—Richard Kates, at the opposite corner!

A considerable period elapsed before the hero of the Goat and Compasses was made aware of his ill luck; he had marched too far into the mazes and intricacies of love to give up the lady easily, but his importunities were of no avail; and his wounded feelings can be more easily conceived than described on the morning, when a couple of hackney coaches, with their drivers decked out with white favours, stood at the portals of the Lion and Lamb, destined to bear the happy Kates and the beauteous sempstress to the altar of Hymen. It is needless for us to render an account of the interesting scene which took place when the marriage-knot was tied; suffice it to say that the ceremony was performed in the parochial church of St. John of Wapping, and mutual happiness was presaged to be certain fare for the happy couple.

“Like to a pair of loving turtle doves.”—*Gen. IV.*

The apparent joyous festivities of the day—the ball in the evening, the music of which was graced, as a matter of course, by an accompaniment from the worshipful club of marrow-bones and cleavers, was a bitter draught of gall to the unfortunate Cates. Poor, unhappy young man! he formed a strange resolution to cover the defeat he had met with, by offering himself to the often-intimated advances of an elderly female, who thereon readily acquiesced in bestowing herself and cash on the suppliant.

The friendly connexion which had formerly existed between the parties ceased, and a very singular circumstance occurred which naturally tended to widen the breach, and excited the openly-expressed indigna-

sion of John Cates, and even raised the wonder of the immediate neighbourhood. The sign of Kates' house, which for many years bore the name of the Lion and Lamb, was changed, by permission (through the usual means) of his majesty's justices of the peace, on the licensing day, to "*the Square and Compasses!*"

Now, the "Square and Compasses" certainly encroached on Cates's sign, the "Goat and Compasses*," and it was soon evident that the alteration which had been made caused an influx of company to Kates's house.

About two years after this, it happened that an agent connected with Cates's brewers influenced and induced him, much against the will of his better-half, or, technically speaking, his half-and-half, to be made a Freemason. The lady, as a matter of course, being in the precise situation of all females, excluded from a participation in our treasures, supposed the members of the Fraternity no better than they should be; but the agent at last so effectually convinced her, that it would, in the common course of events, increase the extent of her husband's connexions, that she granted the desired permission for his being initiated into the grand and awful mysteries of our ancient order.

The day on which John Cates was *scorched* was marked with every expression of anxiety on the part of his wife: his linen and a new suit of clothes were placed on the clean counterpane of their bed, in apple-pie order. The first thing in the morning, she herself assisted him to dress; and, when putting on his braces, she expressed her hope "that he would brace up his courage to the sticking point, and bear with manly fortitude the inflictions and the etceteras he was about to undergo."—John took all this in good part, and he also took so considerable a drop of his own good things, that it almost became a question whether he had not gone too far.

Without detaining our readers, we can only state that John Cates was duly admitted into Freemasonry:—

"And let her ne'er see joy that breaks that oath."—Rich. II.

and what with one circumstance and another, and the certain somethings upon which we dare not linger or venture to hint upon, he was not aware for some time who were his companions, until he found him-

* When every shopkeeper had a sign hanging out before his door, a dealer in snuff and tobacco, on Fish-street-hill, carried on a large trade, especially in tobacco; for his shop was greatly frequented by sailors from the ships in the river. In the course of time, a person of the name of Farr opened a shop nearly opposite, and hung out his sign, inscribed, "The best Tobacco by Farr." This, like the shoemaker's inscription, "Adam Strong Shoemaker," attracted the attention of the sailors, who left the old shop to buy "The best Tobacco by far." The old shopkeeper observing that his opponent obtained much custom by his sign, had a new one put up at his door, inscribed, "Far better Tobacco than the best Tobacco by Farr." This had its effect—his trade returned, and finally his opponent was obliged to give up business.

self at the banquet table, when, strange to relate, the first person who caught his eye, being placed exactly opposite to him, was his brother victualler, RICHARD KATES!

"The devil!—you here?" cried out John Catés, with a remarkable queer expression of countenance.

"No," answered Richard Kates, with a good humoured smile, "nor am I any relative, I hope, of his Satanic majesty; but this I can tell you, that I am fraternally your brother, both in heart and soul, and I sincerely trust that the bond of amity will exist as formerly between us." Thus saying, amidst the plaudits of every Mason in the room, he held out his hand to his brother John Cates, who, exerting his good sense, at once gave up all feelings of animosity, and returned his brother's pressure with perfect cordiality, making use of, at the same time, the following quotation:

"I *us free* forgive you, as I would be forgiven—I forgive all."—Itten. VIII,

The mist with respect to the reason why Kates had changed the sign of his house, was soon cleared away; the influx of strangers thereto was occasioned by the circumstance of a Lodge of Instruction being held there, which was presided over by Freemasons of the highest repute, and who were respected for the abilities they possessed in disseminating our Masonic lore.

NOTITIÆ TEMPLARIÆ, No. 2.

GRAND MASTERS OF THE ORDER OF THE TEMPLE.

Hugo de Payens, the first Grand Master of the order of Knights Templars, was a scion of the illustrious family of the Counts of Champagne. His command may be considered coeval with the origin of the institution in 1118. Hugo died about the year 1134. He had a son named Thibaud, who was abbot of St. Columb in Sens, and who died in 1147.

Robert of Burgundy was elected Grand Master at Jerusalem in 1134. He was born at Eraon, near Angers, in the Compté of Anjou, and was third son of Renard the 2nd, of Eraon. Robert had originally been betrothed to a lady named Jourdain Eskirat, daughter and heiress of the lord of Chabanes. A certain Aumer de Rochefoucault, however, laid claim to her inheritance and estates, and by the aid and favour of William, ninth Duke of Aquitaine, succeeded in making good his title to the same. Upon the death of that Duke, Robert had hopes of

having the title reversed, but in this he was doomed to be disappointed; and, disgusted with the world, he renounced all its attractions, and took refuge in the house of the Brotherhood of the Temple.

Gerard de Bar, the third Grand Master, was elected in 1147, having previously filled the high office of Prior of France. He was one of 150 mantled Knights who constituted the famous chapter at Paris, held by desire of Louis VII. of France and Pope Eugene III., at which these potentates were present, and which was distinguished by the devotion of a certain knight, named Bernard de Balliol, who made a presentation of his possessions and lands in England to the religious and military order.

Bernard de Tremelay was appointed to the magisterial office in 1151. He was son of Humbert, Lord of Tremelay, in the territory of Lyons.

Bertrand de Blanchfort attained to the magistracy in 1154. He was the son of Godfrey, Lord of Guienne.

Andrew de Montbar succeeded the latter in 1165. He was the son of Bernard de Montbar and Humberga, who was a relative of the famous St. Bernard. He was one of the oldest servants of the Order, having been one of the seven who first collected under the founder, Hugo de Payens.

Philip, surnamed of Naplus, was born at Naplus in Syria, but was descended from a family of Picardy. He was chosen Grand Master in 1166, and was a Templar at the time of the siege of Damascus, in 1148. Philip was an intimate and confidential friend and adviser of Almeric, King of Jerusalem.

Odo de St. Amand wielded the magisterial *abacus*, or rod of office, in 1170. He was at one time Mareschal to King Almeric, by whom he was also commissioned along with Hernesius, Archbishop of Cesarea, to proceed to Constantinople, and treat with the Emperor Manuel concerning a wife for the king. As a Templar he is described as of a fierce disposition.

Arnold de Toroga first bore the staff of power in 1179. He was Preceptor of Spain in 1167; and died at Verona in 1184.

Gerard de Ridgefort was raised to the supremacy in 1185. His reasons of joining the Templars were somewhat similar to those related of Robert of Burgundy, the second Grand Master.

Having been desirous of obtaining in marriage the hand of the heiress of Chatcau Botrou, it was necessary to obtain for that end the consent of Raymond, Count of Tripoli, whose feudal vassal she happened to be. The Count refused his consent to the match; and Gerard in despair and indignation rushed into the arms of the equestrian Brotherhood. Nor did he ever forgive or forget the injury done him by the Count of Tripoli, but on his arriving at power, by every

means he could, opposed that potent nobleman in a manner so strong as frequently to have brought great scandal to the cross.

A succession of chivalrous chiefs governed the Order till the time of *Jacques de Molay*. That illustrious leader was descended of a noble family of Burgundy, and was the last Grand Master recognized by the rulers of Christendom. History recounts his persecution and cruel death, and the political dissolution of his chivalric order. Nevertheless, though abolished and disowned, this extraordinary society still contrived to exist, under every persecution and proscription, and to be perpetuated even to this day, as will appear from the following extract from an unpublished Memoir of the Templars, drawn up by the late Charles Mills, author of the "History of the Crusades," &c.

"Jacques de Molay, in anticipation of his own fate, appointed as his successor in power and dignity Johannes Marcus Larmenius, of Jerusalem; and from those days to the present there has been a regular and uninterrupted succession of Grand Masters. The charter by which the supreme power has been transmitted is judicial and conclusive evidence of the continued existence of the order. This charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the order, the rituals, the records, the seals, the standards, and other memorials of the ancient Templars."

"The Brotherhood has been headed by the bravest cavaliers of France; by men who, jealous of the dignity of Knighthood, would admit no corruption—no base copies of the orders of Chivalry; and who thought that the shield of their nobility was enriched by the impression of the Red Cross of the Templars.

"*Bertrand de Guesclin* was the Grand Master from 1357 till his death, in 1380, and he was the only French commander who prevailed over the chivalry of Edward III.

"From 1478 to 1497, we may mark *Robert Lenoncourt*, a cavalier of one of the most ancient families of Lorraine.

"*Philip Chabot*, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543.

"The illustrious family of *Montmorency* appear as Knights Templars; and Harry, the first duke, was chief of the order from 1574 to 1614.

"At the close of the seventeenth century, the Grand Master was *James Henry de Duras*, a marshal of France, and one of the most skilful soldiers of Louis XIV.

"The Grand Masters from 1734 to 1776 were three of the princes of the Bourbon race.

"The successor of these princes in the Grand Mastership of the Temple was *Louis Hercules Timoleon*, Duke de *Casse-Brisac*, the

descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted office in 1776."

About the commencement of the French revolution, the order was under the regency of *Claude Mathieu Radix de Cheillon*, which continued till 1804, in which year *Bernard de Raymond Fabré Palaprat*, the present Grand Master, was elected.

Many distinguished noblemen and cavaliers of France belong to the actual order. In 1826, a Templar troop was sent out to Greece to fight against the Turks as in the days of yore.

PILGRIM.

A CHRISTMAS CHAUNT FOR THE CRAFT.

BY BROTHER W. PRINGLE.

LET Worldlings their clubs and their coteries boast,
 I leave such enjoyment to others ;
 For the best of delights is to circle the toast
 With a band of true social Brothers.

There heart joins with heart, as hand does with hand,
 In the sacred and mystical tie,
 That unites them in one indivisible band—
 One brotherhood holy and high.

For spurning the cares and the passions of earth,
 Each heart beats with fervour and love ;
 No feelings of base or contemptible birth
 Draw their thoughts from that Grand Lodge above.

And if in that moment of pure flow of soul,
 The wine-cup should sparkle a while ;
 Could the demon of evil invade then the bowl ?
 In that goblet, say, could there be guile ?

No ! let Worldlings their clubs and their coteries boast,
 I leave such enjoyment to others ;
 For the best of delights are the song and the toast,
 With a band of true social Brothers.

TO THE MOON!

BY BROTHER JOHN BIGG, W. M. OF THE MOIRA LODGE.

MYSTERIOUS Planet! as I gaze on thee,
 . And view thy modest lustre with delight,
 And fancy in thy orb I plainly see
 Masses of silver, pure and dazzling bright:
 Or changing now, thy face I next behold
 Of varied forms—a but imperfect view—
 A sea of lava, waving molten gold,
 Or mountains capp'd with clouds of heavenly blue.
 Creative fancy shadows out thy sphere,
 Instinct with life, and busy moving scene;
 And oft illusion brings each object near,
 Till stern reality destroys the dream!
 Anon, perchance the mind may humbly think
 Thy orb as destined for that place of bliss,
 Where happy souls from fountains pure may drink,
 And interchange the sweet seraphic kils!
 Where those we loved are gone—and from that sphere
 Look down in pity on our toilsome state,
 Or throw around our path a spirit's care,
 And for our soul in heav'nly patience wait!
 To me, 'tis earthly bliss to speculate
 On thy full form so lovely and so bright,
 'Till wrapt in wonder at thy beauteous state,
 I bid adieu to thee thou "Queen of Night."

TO THE EDITOR.

"SIR AND BROTHER.—In a late number of the Cambridge Chronicle, I find it stated that the tale of the Mason was taken from an anecdote originally related by the member of one of the oldest families in Cambridge, and that the parties were a Moor and an Englishman

"The editor has, I am happy to state, only confirmed another instance of the value of our Order, by the fact alluded to. The tale of the "Mason," however, was founded on an anecdote related nearly two years since by Brother Sheridan Knowles, at a dinner-party during his visit to the University, the parties really being a Russian and Frenchman.

"Yours fraternally,

"THE AUTHOR OF THE TALE OF THE MASON."

"Dec. 1st, 1834."

LODGES OF INSTRUCTION.

THE importance of meetings under this title is sufficiently apparent by the provision made for their government and regulation in pages 65 and 94 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, inasmuch as it frequently happens that business of a general nature which engages the attention of a Lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the Lodges of Instruction, whose business being confined to the discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment.

There are several Lodges of Instruction in London, all of which are attended by Brethren distinguished by their Masonic attainments, the benefits of which all are desirous to impart.

For the information of those who are unacquainted with the advantages they may obtain, we shall subjoin the numbers of the Lodges by which they are sanctioned, with the names of such Brethren as may be said to take the lead in their government; should we be incorrect in our statement, or if we shall have omitted any, we beg to be set right.

318. EMULATION LODGE OF IMPROVEMENT, Blue Posts, Charlotte-street, Rathbone-place; Friday, at 7 in the winter and 8 in the summer. Brothers Dowley, Cooper, Wilson, Knott, Pitt, &c.

7. ROYAL YORK LODGE DITTO, Tuesday at 7, at the George and Blue Boar, Holborn. Brothers Key, Smith, Aarons, Humphreys, &c.

82. UNITY DITTO, Bedford Head, Maiden-lane, Covent-garden, Tuesday, at 7. Brothers Aarons, Wheatley, &c.

165. FAITH DITTO, Chelsea Water-works, Pimlico, Sunday at 7, from September to June. Brothers Sarjeant, Key, &c.

168. ST. LUKE'S DITTO, White Hart, King's-road, Chelsea, Sunday at 3, from September to June. Brothers Rackstraw, Walkley, &c.

198. TEMPERANCE DITTO, King's Arms, Aldersgate-street, Thursday at 7. Brothers Geary, Bickford, Lambert, Rowe, Brooks, &c.

201. OLD CONCORD DITTO, Albion, Duke-street, Manchester-square, Monday at 7, from September till May. Brother Wilson, &c.

234. PERCY DITTO, Union, Air-street, Piccadilly, Thursday at 8. Brothers Gibbon, Key, &c.

19. ROYAL ATHELSTAN DITTO, Sunday at 7, Museum-street, Bloomsbury. Brother Dowley, &c.

33. UNITED MARINERS' DITTO, Dial, Long-alley, Finsbury.

200. STABILITY DITTO, Crown and Cushion, London-wall, Friday at 7. Brothers Broadfoot, Thompson, Carpenter, &c.

—22. NEPTUNE DITTO, Black Boy, Wapping.

Besides the above, many Lodges hold private Lodges of Instruction for their individual members, as the Antiquity, Old Union, and others.

There are also a few Chapters of Promulgation to assist Royal Arch-Masons; the following are those of which we are at present apprized:—

BULL'S HEAD, Leadenhall-street, Thursday at 7, from May to September. Comps. Thompson, Broadfoot, Maccallum, &c.

GEORGE AND BLUE BOAR, Holborn, Saturday at 7, from May to September. Comps. Broadfoot, Cooper, Key, Wilson, &c.

TO THE EDITOR OF THE FREEMASON'S REVIEW.

SIR,—I have taken the liberty of sending the inclosed communication, which I trust will prove beneficial to the Brethren, which will become generally known to them, by being inserted in your Masonic Review.

Brother George Aarons, P. M., of the Lodge of Unity, 82, with a feeling truly patriotic for the welfare of the Craft, intends giving instruction in Masonry every day between the hours of ten and one o'clock, and also in Arch Masonry, at his house, No. 38, King Street, Covent Garden, where he has appropriated a room, for that purpose. Brother A. has no mercenary views in giving instruction, it being quite gratuitously, similar to the late Brother Gilkes, solely for the good of Masonry, and through your medium the country Brethren will be made acquainted with it, which will be a great acquisition to them when they come to town to obtain instruction. Brother A. has given private instruction for some time past, but it has not been generally known.

Should you think this communication worthy of your insertion, I beg you will not give my name as your informant, and be assured any information that I may become acquainted with (in order to forward a work which I regard with such interest as the Masonic Quarterly Review,) will be punctually attended to by yours

Most obediently,

A MEMBER OF THE LODGE OF UNITY No. 82.

Dec. 7, 1834.

We have much pleasure in giving publicity to our Brother Aarons' address, and can bear testimony to his talent and abilities. Such as seek him will be highly gratified by his attention. Brother Aarons labours under a heavy affliction in being deprived of sight; but his natural cheerfulness never deserts him; indeed he is an example to others of the inestimable value of a good temper, and a well regulated mind to grace it. What powerful resources under so severe a dispensation!

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, NOVEMBER 5.

E. COMPS. : RAMSBOTTOM, GOFF, and PRESCOTT as Z. H. J.

After the confirmation of the minutes of the last Convocation, a report was read from the Committee of Inquiry into the Ceremonies, &c., on the subject of their labours, which it appeared had terminated, and the result had met with the perfect approval of his Royal Highness, the M. E. Z.

The result, however, could not be communicated to the Grand Chapter, inasmuch as its members consisted of several classes. The report, therefore, stated that it was on the recommendation of the Committee suggested that the subdivisions of the general report should be communicated to the several classes; the first communication to be made at seven o'clock in the evening, on the 21st of the present month, November.

The report further recommended that such committee should be extended in number, and then be a standing committee to make such amendments in the laws and regulations of the Grand Chapter as might be found expedient, to which an additional clause was unanimously agreed to, that one half at least of such extended number should consist of companions who are not grand officers.

Companion Dr. Carwithen, through Companion Harper, inquired how country principals were to obtain the benefit of installation, which Companion Broadfoot very satisfactorily explained, as provided for by the laws.

A report from the Committee of General Purposes was received, and the prayer of some R. A. Masons for a Chapter to be held at Malta, and to be attached to the Union Lodge No. 588. was granted, and the Grand Chapter closed with the usual formalities.

Nov. 21st. In pursuance of the following circular, the Grand Chapter assembled this evening at seven o'clock :

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

E. COMPANION,—The Special Committee appointed by the Grand Chapter to consider the subject of the various ceremonies of the Order, being prepared to report the result of their labours, but, in the first instance, to those E. Companions only who are members of the Grand Chapter of the rank of the *First Chair*, and who also have been regularly installed as actual presiding Masters of Warranted Lodges, a

meeting of the members of the Grand Chapter, so qualified, will be held at Freemason's Hall, on Friday next, the 21st instant, at seven o'clock in the evening punctually, for the purpose of receiving from the Committee the requisite communication, at which meeting your attendance is desired, provided you are duly qualified as specified above.

By command of the M. E. Z.,

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

William H. White, E. }
Edwards Harper, N. } G. Scribes.

Freemasons' Hall,

17th November, 1834.

(A second circular was addressed to the other members of the Grand Chapter, to meet on the 25th of November, for the second promulgation.)

E. COMPS.: RAMSBOTTOM, G. A. BROWN, and GOFF as Z. H. J.

The Chapter was not opened, nor did the members appear in the regalia of the Order. The qualifications to attend were present and past first principals who had been regularly installed as Masters of a Craft Lodge.

The Committee appointed, June 13, 1833, then explained the alterations that had been thought advisable.

First,—As respected the installation of principals in the several chairs, and

Secondly,—Such alterations as were necessary on the introduction of a M. M. to this supreme Order.

Nov. 25.—The Committee sat again this evening at seven o'clock; the members of the Grand Chapter attended in full regalia, and the Chapter was regularly opened.

E. COMPS.: G. A. BROWN, GOFF, and BUCKHART as Z. II. J.

Some parts of the report were read.

At half-past seven the third class of R. A. Masons were admitted, when, with some slight alterations, the report of the Committee was agreed to.

The Rev. G. A. Brown then illustrated the jewel worn by the Order, in a manner most pleasing and instructive. The Chapter was then closed.

[We cannot omit to state, that the credit of having drawn the attention of the Grand Chapter which led to the formation of the Committee is due to E. Comp., A. L. Thiselton, whose information, as stated by the Committee, was both useful and important. It is also our duty to state that Comp. Thiselton has expressed himself highly gratified by the kind manner in which his suggestions were received and appreciated. Ed.]

QUARTERLY COMMUNICATION.

DEC. 3.—Present Rt. Hon. and R. W. the Earl of Durham, D. G. M.
as G. M.

R. W. D. Pollock, Esq. S. G. W.

R. W. H. R. Willett, Esq., J. G. W. as J. G.

R. W. John Ramsbottom, Esq., M. P.

R. W. Rt. Hon. C. Tennyson, M. P.

And a great number of Grand Officers. There was also a very numerous attendance of Masters, Past Masters, and Wardens of the various Lodges. After the confirmation of the minutes of the preceding Grand Lodge, the nomination of His Royal Highness the Duke of Sussex, as Grand Master for the ensuing year, was very ably and eloquently proposed by Brother Palmer, and seconded by Brother Dr. Crucefix; which nomination was hailed with unanimous acclamation. The Earl of Durham acknowledged the compliment on the part of His Royal Highness, and stated that he had it in command from the Royal Grand Master, in case of his being proposed for re-election, to express his readiness, and, indeed, his desire, to accept of the dignified office;—that the M. W. G. Master had travelled from Norfolk for the express purpose of presiding, but he had to regret his absence, caused by the demise of his relative, H. R. H. the Duke of Gloucester, which prevented his making a personal acknowledgment of the kindness of the Grand Lodge. The general business was then proceeded in, and addresses of condolence to His Majesty the King, Grand Patron of the Order, to H. R. H. the Duke of Sussex, and to H. R. H. the Duchess of Gloucester, were agreed to, and the Grand Lodge closed.

MASTERS' AND PAST MASTERS' CLUB.

DEC. 3.—It is our pleasing office to state that the accession of Members to this Club promises to increase its means of utility. In addition to London Brethren, the names of several country Brethren have been proposed. We should be exceeding our duty were we to report at length what was intended to be merely of a conversational nature; but we should be guilty of a dereliction of that duty did we not declare our conviction that the club is founded upon no other principle whatever than the furtherance of the interests of the Order. Any London Brother properly qualified, may visit the club once through the introduction of a member, and Provincial Masters and Past Masters who are eligible to a seat in a Grand Lodge, may, (under its regulations,) visit the club as often as they please.

The facility which is thus afforded to the Brethren from the provinces of associating on the days of Quarterly Communication, must in time be productive of considerable advantage; it will not only tend to insure a fuller attendance there, but all subjects of any interest or importance, can and will be more maturely considered.

This club differs essentially in these very material points from the Grand Officers' Club, which is held on the same day, at the Freemasons' Tavern, to which none but Grand Officers have access, as subscribers; whereas the Past Masters and Masters' Club courts the society and opinion of their provincial Brethren, to whom, more especially, it cannot fail to be advantageous.

ROYAL FREEMASON'S CHARITY FOR FEMALE CHILDREN.

OCT. 9.—QUARTERLY GENERAL COURT.—Present, Mr. Shadbolt in the chair, and many other Governors.

An inspection of the premises took place. It appeared that the repairs, under the judicious arrangements of Mr. S. Staples, jun., were going on to the entire satisfaction of the House Committee. A memorial to His Royal Highness the M. W. G. M. was read, setting forth the calamitous state of the building, with the inadequacy of the funds of the Institution to meet the necessary expences of repair. The memorial prayed the gracious interference of His Royal Highness (as Grand Master) with the Grand Lodge for some pecuniary aid. The memorial was unanimously approved.

Mary Jardine and Mary Ramsay were elected into the school.

Mr. H. Rowe proposed, and Mr. W. H. White seconded, a vote of thanks to the Editor of the Freemason's Quarterly Review, for his advocacy in favour of the charity, which the secretary has duly announced in the following very flattering manner:—

“ Royal Freemason's School for Girls.”

“ At a Quarterly General Court, holden at the School-house in Westminster-road, October 9th, 1834,

“ *Resolved*—That the thanks of this Court be, and they are hereby offered, to the Editor of ‘The Freemason's Quarterly Review,’ for the powerful manner in which he advocated the cause of this Masonic charity by an article in the last number of that work, ‘On the Necessity of a Building Fund in Aid of Masonic Asylums.’

“ W. M. FLETCHER HOPE, Sec.”

[The Editor has great pleasure in acknowledging the courtesy of the General Court.]

ROYAL MASONIC INSTITUTION FOR BOYS.

OCT. 13.—QUARTERLY GENERAL COURT.—Present, T. Moore, Esq., Treasurer, in the chair; also the following Governors and Subscribers, viz. Messrs. Begbie, Broadfoot, Black, Cabbell, Coe, Gilbert G., Giraud, Henderson, Lythgoe, Rowe H., Savory T. F., Sweatman, Smith T. R., Stone, jun., White, W. II.

The business commenced at seven o'clock, when the minutes of the last Quarterly General Court, and the subsequent proceedings of the Committee, were read and confirmed; after which Mr. Lythgoe rose and stated, that having understood His Royal Highness the President had entertained an opinion that a conditional promise had been made at the extraordinary meeting in May last, to expunge at the July meeting all those minutes which had a reference to His Royal Highness, but in which promise he (Mr. L.) not only disclaimed any participation, but could not even challenge his memory with the recollection of any other governor having so promised; still, as His Royal Highness had so interpreted the general discussion, he bowed with deference to the difficulties of the case, and considered it was most incumbent upon the patrons and well-wishers of the charity to pay a respectful attention to the illustrious President and Grand Master; and actuated by such sentiments, he proposed the following resolution:—

“That so much of the minutes of the general meeting of the 14th day of April last, and of the subsequent meetings, as relates to the orders issued by the M. W. G. M. for the regulation of the festivals of this charity, be expunged from, and no longer form part of those minutes respectively.”

Mr. T. R. Smith expressed his surprise that, impressed as it appeared His Royal Highness was with such given promise, that Mr. White, his Grand Secretary and personal friend, with other grand officers, who were present at the last General Court, should have made no allusion whatever to the subject, and permitted the minutes to be unanimously confirmed.

Mr. White exonerated himself, by expressing, very warmly, his opinion that he had been improperly called upon, as he had no conversation with His Royal Highness upon the subject.

The discussion becoming more animated than congenial, the worthy Chairman proceeded to the business of the Court. Upon which Mr. Smith observed, that, as Mr. Lythgoe, whom he considered to be so vitally connected with the peculiar circumstances of the case, having thought it expedient to move the Resolution, he, Mr. S., felt it to be his duty to second it, as the best means of averting what otherwise might prove seriously detrimental to the interests of the charity.

Mr. Rowe did not consider that the present Court possessed the

power to expunge or to annul minutes which had been regularly confirmed.

Mr. Cabbell was of opinion that it was competent in any General Court to expunge the minutes of a previous meeting, at whatever distant date—a course pursued by the House of Commons.

Mr. Henderson coincided with Mr. Cabbell.

Mr. Lythgoe then stated that there was really no occasion for discussion upon the merits of the case, inasmuch as the object of the meeting in May was virtually to dismiss the subject altogether. Mr. Lythgoe's motion was then put and carried, and the Court adjourned.

Nov. 3rd.—At the Committee held this evening, it was announced by a Governor, that a Sermon had been preached at Prescott, in Lancashire, by the Rev. Brother Robinson, in aid of the Masonic Charities, and that the proceeds had been divided between the Girls' and Boys' Schools. The Rev. Brother G. Gilbert most kindly expressed his wish to advocate the two institutions from the pulpit, and stated his opinion, that at St. George's Church in the Borough, both minister and congregation would also become willing agents in the great cause of our charities.

Oct. 3rd.—The anniversary of the Master Masons Lodge of Instruction, Charlotte Street, Rathbone Place, was celebrated this evening, with even more than its usual éclat. Brother Dowley, W. M., in the Chair. Several members of the Lodge of Unions, No. 318, under whose sanction this Lodge of Instruction is held, attended to testify the pleasure they felt in its prosperity, and the high sense they entertained of its value and importance to the Craft. The Master was also supported by a great number of the Fraternity from different Lodges. Bro. Dowley was unanimously re-elected Treasurer; and Bro. France Secretary. They severally returned thanks. Brother Quintan, of Lodge No. 2, Dublin, distinguished himself equally by an eloquent address, as by the sweetness and delicacy with which he sung two songs, and the evening passed to the entire satisfaction of all present.

OCT. 19.—ASYLUM FOR FEMALE ORPHANS. A vacancy having occurred by the retirement of the Rev. Mr. Robins as morning preacher to this institution, several candidates have addressed the governors from the pulpit, all giving evidence of considerable talent, and the happiest illustrations of doctrinal and devotional character. It is our pride to state, that among the energetic, if not the most energetic of probationary addresses, was made by our Brother, the Rev. Thomas Tunstall Haverfield, B. D., chaplain to H. R. H. the Duke of Sussex, who this day preached to a most numerous congregation. He chose for his text Romans i. 16: "For I am not ashamed of the Gospel of

Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The exordium of the discourse treated of the state of the Jewish nation at the time the Apostle Paul's Epistle to the Romans was written. It adverted to the almost natural disinclination of a peculiar race, (who were wedded to the pomps and vanities of their own system,) to exchange the gorgeous splendour of the priestly power, for the simplicity and natural beauty of the creed of the "meek and lowly Jesus."

The preacher in a most eloquent manner treated upon the three leading virtues of Faith, Hope, and Charity; his inferences were drawn, if not with novelty, with at least a masterly deduction, and perfectly rivetted the attention of his hearers.

There was a peculiar moral beauty about the whole discourse, which was embellished by frequent draughts from the streams of the Gospel; but in none was its excellence more powerfully shewn than in a rapid but splendid view of the life of Jesus, from his birth to the crucifixion; the chorus of angels, and the shepherds worship at the birth of the Holy One of Israel, being beautifully contrasted with the awful renderings of the very firmament, when the Redeemer died for man.

Brother Haverfield, in a most emphatic manner, declared his matured belief in the articles which he subscribed at his ordination, and concluded his discourse by addressing the children on the advantages they possessed in having kind friends to supply the loss of their parents; who would direct them in the path leading to heaven, at the gates of which they had only to knock, and they would open for their admission to everlasting happiness.

We would almost apologize to our esteemed friend and brother for having ventured to touch upon the solemnity of his address; but having been present, and forcibly struck with the subject matter, we have felt ourselves irresistibly impelled to trespass, and we know him too well not to anticipate an acquittal at his hands.

We have much satisfaction to hear, that Brother Haverfield has since been appointed alternate morning preacher, to St. Ann's, Soho; and that a volume of Sermons by him is now in the course of the press.

DEC. 8.—THE LATE MARQUIS OF HASTINGS.—The birthday of this truly distinguished Freemason was commemorated by the Members of the Moira Lodge, of which, when living, he was the zealous and active patron. This tribute to departed worth is most estimable; it not only displays a feeling of gratitude for services rendered, but brings before the rising generation of Freemasons the noble example set them by their predecessors. His lordship's estimable character may be said to belong to the Craft, by whom his virtuous and honourable career will be ever held sacred in their recollection.

On the above occasion, Brother John Bigg was installed as W. M. by Brother Laurence Thompson; after which the Brethren adjourned to

a splendid banquet arranged and prepared by Brother Bleaden, of the London Tavern, in his very best style; and Brothers Jolly and Fitzwilliam enlivened the evening with their well-known powers of harmony.

THE GRAND STEWARD'S LODGE.—The year 1835 will be distinguished, we understand, by the enlightened Members of this Lodge—not merely in commemoration of its centenary, but as an auspicious opportunity of still further proving to the Craft at large the deep interest they take in its utility and importance. We refrain from further comment at present, as we hope in our next Number to prove that we have been the harbinger of good tidings.

DEC. 18.—The public night. On this occasion, about 120 Members of the Society attended, and were highly gratified by the manner in which the second and third lectures were given. The Grand Stewards' Lodge is entitled to the thanks of the Order for the example they set in this peculiar portion of its utility. It will be our pleasing duty hereafter to dwell more at large upon the subject.

The elegant chairs used on the occasion, belong to the Grand Masters' Lodge, No. 1: they were the objects of general admiration, and are beautiful specimens of workmanship:—we are promised a description of them. It will be remembered, that the late Peter Gilkes usually returned thanks to the Master and Brethren of the Grand Stewards' Lodge for their attention; on this evening the compliment was forgotten, but we are certain the omission was merely one of inadvertence.

OPENING OF THE SOUTH AUSTRALIAN LODGE OF FRIENDSHIP, No. 613.—His Royal Highness the Duke of Sussex, M. W. G. M., having granted a warrant for a Masonic Lodge for the new colony, with permission for the Members to hold their meetings in this country previous to their departure, the ceremony of opening the Lodge and installing the Master, took place, last month, at the rooms of the Association, in the Adelphi, on which occasion the Grand Secretaries Brothers White and Harper, Brother Giraud, W. M. of the Grand Steward's Lodge; Brother Crew, P. M., of the Grand Master's Lodge; Brother Aarons, and several other Brothers assisted.

The various charges were most impressively given by Brother White; and the Master, Brother Taylor, late of the Grand Master's, Old King's Arms, and Hertford Lodges, was duly installed into the chair. Three gentlemen about to proceed to the new colony were initiated, and the Members and their friends afterwards partook of an excellent dinner at the Freemasons' Tavern.

The usual loyal and Masonic toasts were drunk with due honours.

The Worshipful Master, in proposing the health of the Grand Secretaries, expressed the deep sense of gratitude felt by himself and the Members of the Lodge, for the great interest that had been evinced by them in the formation of the Lodge.

Brother White, in a neat and appropriate speech, proposed the health

of Brother Taylor, the first Master, which was duly acknowledged; and afterwards, in proposing "Prosperity to the South Australian Lodge of Friendship," complimented the Officers, on the excellent manner in which the duties had been performed, and expressed the gratification he felt in its formation. After entering most fully into the principles of Masonry, and expatiating on the great moral advantages that would accrue to the colony from its formation, he suggested that the visiting Brothers then present, and such other Members of the Fraternity as may be interested in the success of the colony, should have an anniversary meeting to celebrate the opening of the Lodge, which was most warmly received.

We need hardly state how peculiarly interesting were the proceedings of the day:—an association formed to extend the benefits of colonization and carrying with them, from the mother country, the high moral advantages of Freemasonry. May the Great Architect bless them with a speedy voyage, a safe landing, and a prosperous and happy conclusion of their labours!

DEC. 19.—KNIGHTS TEMPLARS. The encampment No. 20, held their Quarterly Meeting this evening. After the general business, and the installation of a candidate, the E. C. Baumer, and the other officers were unanimously re-elected for the ensuing year.

MASONIC CHIT CHAT.—It is with unmixed satisfaction that we are informed of the liberality of the Earl of Durham, who has erected a very handsome dining-room for the Lodge in Chester-le-street; it is also very confidently reported that his lordship contemplates the addition thereto of a provincial hall for the more perfect arrangement of Masonic meetings.

A Dispensation for initiation has been lately granted in favour of a very talented youth under age, whose father has proved himself an active and zealous member of the Craft in Lancashire.

Our attention has been drawn to some simple railings against our Order, which appeared in an ephemeral publication: the public having expressed their opinion pretty decisively upon the merits of the periodical, by allowing it to die quietly, we shall not further advert to the subject, otherwise than by stating, that "we guess" the writer to be a *certain* person of a violent temper, and one not over scrupulous in adhering to the truth. We sufficiently esteem our informant, not to feel regret that he should have wasted his time to so little purpose, in holding communion with a party whose disposition is so uncongenial with his own.—We know the man, and would therefore avoid him.

GRENADIER'S LODGE.—The Brethren of this Lodge have done themselves equal credit and honour, by the presentation of a very handsome

piece of plate to their exemplary Past Master and Secretary, Brother Neale, whose conduct for many years has been beyond all praise.

The late Board of Stewards for the celebration of the Girls' Festival have, we learn, associated themselves as a body, to perpetuate the circumstance which called them together. They have held social meetings, which have proved so agreeable to themselves and so consonant with Masonic principle, that they hope the advantages they have themselves derived may not be lost in future, but by being diffused may very considerably aid the charity. We also hear with no small feelings of exultation, that these Brethren have a wish to become embodied officially, and for that purpose they contemplate a memorial to the M. W. G. M. to grant them a warrant to hold a Lodge as Past Stewards of the Girls' School. In this auspicious hope we rejoice, and suggest to the Brethren how greatly increased in value will their society or Lodge become, by its members being composed of Past Stewards who shall have served *both* charities.

While on this subject, we must reiterate our confident expectation that ere long the views of our esteemed Brethren will be brightened by the erection of an Asylum for the "*Old Mason*," whose cause will add another wreath to the dignity of their contemplated Lodge, by increasing the necessary qualification as a Past Steward of the "*Asylum*."

BURY ST. EDMUNDS.—It is generally rumoured throughout the county of Suffolk, that Colonel Rushbrooke, of Rushbrooke Hall, will be appointed Provincial Grand Master for the county: we most sincerely hope the rumour is correct. Colonel R. is justly esteemed for his urbanity and independence. The appointment will prove gratifying and advantageous to the Fraternity.

Masonic Obituary.

DEATH OF H. R. H. THE DUKE OF GLOUCESTER.

Intelligence of this melancholy event, which occurred at Bagshot-park, a little before seven o'clock on Sunday evening, the 30th Nov., was on Monday officially transmitted to the Lord Mayor by his Grace the Duke of Wellington.

The announcement occasioned but little surprise, the public mind being fully prepared to receive it, owing to the daily bulletins, which but too plainly told the fatal progress which the disorder had made.

His Royal Highness, William Frederick Duke of Gloucester was in his 58th year, being born in January 1776, at Rome, whither his father went shortly after his private marriage, on the 6th of Sept. 1766, with Maria, the Countess Dowager of Waldegrave—a match which so highly incensed his brother, George III., that he refused to receive the bride

at court, and was also the cause of bringing in and passing the Royal Marriage Act. Their union was not generally known until 1772, when, in consequence of the Bill just named, the duke thought proper publicly to acknowledge the duchess as his wife, and in 1776 returned to England, when soon afterwards a reconciliation took place between His Royal Highness and the King, and his children by the duchess were acknowledged as his legal heirs. Of these but two survived, the late duke and his sister the Princess Sophia of Gloucester.

The duke completed his education at Cambridge under Dr. Beadon, and had scarcely quitted college before he entered the army.

In 1805, on the death of his father, he succeeded to the title, and on the motion of Lord Henry Petty (the present Lord Lansdowne), who was then Chancellor of the Exchequer, his allowance was increased to 14,000*l.* a-year; and, greatly to his credit, His Royal Highness has always kept within the bounds of his income.

In politics, until within these few years, the duke generally voted with the Whigs; and whilst the Bill of Pains and Penalties against Queen Caroline was pending, he uniformly acted in her majesty's favour.

In 1816 the duke married his first cousin, the Princess Mary, the fourth daughter of George III., and is said to have stipulated that it should by no means be expected to influence his political conduct.

His Royal Highness, notwithstanding his limited fortune, was a munificent patron of many of the public charities, which happily abound in this vast metropolis. To the African Institution and St. Patrick's Charity he was particularly attentive; of the former he was president, as he was also, we believe, of the London Hospital.

Besides being a Knight of the Garter and a Knight Grand Cross of the Bath, His Royal Highness was Ranger of Bagshot-park, and Chancellor of the University of Cambridge.

The military career of the duke was as follows: the first commission of His Royal Highness was that of captain in the 1st Foot Guards, with the rank of colonel, and dated the 11th March, 1788. In March 1794, His Royal Highness, then Prince William, went to Flanders to join his company in the 1st battalion, and on the 16th April was appointed to the command of a brigade, consisting of the 14th, 37th, and 53rd regiments. On the 17th he was employed in the column under Sir W. Erskine, who ordered His Royal Highness to attack the village of Vremont, in which he succeeded, and received the general's thanks in the field. His Royal Highness was immediately after appointed to the command of the 115th regiment (3rd May, 1794), and had a letter of service as colonel on the staff and to do the duty of general officer in the army, in which capacity he served the whole of the campaign. On Feb. 16, 1795, His Royal Highness received the rank of major-general. Nov. 8, same year, he was appointed colonel of the 6th regiment of foot.

While major-general, he was appointed (1799) to the command of a brigade comprising two battalions of the 5th and two of the 35th, forming part of the Duke of York's army. On the 19th this brigade was attached to the column commanded by Lieutenant-general Dundas. In the course of the morning the whole of it was, by degrees, detached, excepting the 1st bat. 35th, with which, only 600 strong, His Royal Highness was called on to support the Russians. Finding that Lieutenant-general Geripsdorf was killed, and that the command had devolved upon himself, the duke determined to attack the village of Schorel, from which he found Major-general Mannors's brigade was retreating, closely pursued by the enemy in great force. Prince William, covering the major-general's retreat, ordered him to form in his rear, and with this reinforcement His Royal Highness advanced to the attack, carried the village and the wood skirting it, and, pursuing the enemy up the sand-hills, drove him back upon Bergen. His Royal Highness, on the 4th October, made a rapid advance to Schermerhorn, Daendals having retired to Viemerut with the main Dutch army, 8000 strong, abandoning three guns, which were consequently taken by His Royal Highness's brigade. On the 6th October the duke received orders to retreat, and falling back, took up his former position, in which he was attacked by General Daendals with a force of 6000 men. General Dumenceau supporting General Bonhome, was repulsed by six companies of the 35th, under Colonel Massey, directed by His Royal Highness. At this moment, Daendals with 5000 men advanced upon the left towards a small work which had been cut across to the depth of nine feet; His Royal Highness had scarcely 600 men to oppose to this corps, and being ordered to retire, effected his retreat without the loss of a single man, carrying off his guns, baggage, &c.

November 13, 1799, His Royal Highness received the rank of lieutenant-general; April 25, 1808, that of general; May 26, 1809, appointed to the colonelcy of the 3rd Guards, now the Scots Fusileers; in 1816 his late majesty, by special warrant, conferred on the duke the title of Prince of the Blood Royal, on the occasion of the marriage of His Royal Highness with his cousin, the Princess Mary. The late duke was also Governor of Portsmouth.

THE FUNERAL.—11th Dec.—Soon after seven o'clock, the people in the neighbourhood of Bagshot began to assemble, and in a short time afterwards there was a large muster of the carriages of the neighbouring nobility and gentry, amounting to forty-five. The children of a charity-school, of which His Royal Highness was a patron, also attended. At a quarter to nine, the hearse with the usual number of mourning coaches proceeded towards Windsor.

At the entrance of the great gate of Windsor-park the private carriages dropped off. At a little before nine o'clock a detachment of the

King's Own Light Dragoons was drawn up for the purpose of escorting the funeral procession towards Windsor.

Everything being in readiness, the troops presented arms and the procession proceeded.

At Windsor Great Park the procession was met by the Scotch Fusileer Guards, of which his late Royal Highness was colonel (Lieutenant-colonel Drummond commanding).

As the procession moved on it was followed by the boys of another charity-school, who joined in singing a hymn as a tribute of respectful gratitude to the memory of their late benefactor. The body remained in state at Cumberland Lodge.

At the entrance to St. George's Chapel, the dean and prebendaries, attended by the choir, received the body, the procession (attended, as before, by the Guards bearing flambeaux,) moved down the south aisle, and up the nave into the choir.

The part of the burial service before interment having been concluded, the coffin was lowered down, and deposited in the vault. This is not the royal vault in which George the Fourth was buried, but that which had been constructed for the late Duke and Duchess of Gloucester, the father and mother of his late Royal Highness. The body was placed in a recess between those of his illustrious parents, and the entrance will be closed up by a plain marble slab, with the inscription, "Frederick William, Duke of Gloucester, 1834."

ST. GEORGE'S CHAPEL.—The preparations in the chapel were on a much less extensive scale (as far as mourning decorations were concerned) than at any of the royal funerals for some years. The chapel, by its castle approaches from the yard, were hung with black, and a boarded passage, by which the coffin was to be brought into the choir, was also similarly covered.

The body being placed on the tressels, the chief mourner, the Duke of Sussex, took his place at the head of the corpse. Among the persons in attendance in the choir we noticed the Duke of Wellington, the Duke of Devonshire (who officiated as Lord Chamberlain), Lord Hill, Lord Rosslyn, Lord Verulam, Lord Jersey, Lord Maryborough, Sir James Scarlett, and several other distinguished individuals. We should have mentioned that the body was borne into the church by two parties of the Scots Fusiliers, who were selected as the most deserving men of the regiment.

The chief mourner having taken his seat, the choir, accompanied by the organ, chaunted a hymn, after which the Dean read the first part of the burial service. When that was done the choir chaunted another hymn, after which the Dean came from the communion table into the body of the chapel. The coffin was then lifted from its tressels and placed alongside of the vault, and after the rest of the burial service was

concluded, the King at Arms then read the style and titles of the late Prince, after which the ceremony concluded, and the company in the chapel, which was select and numerous, departed.

His Royal Highness died wealthy. Col. Higgins and his aides-du-camp have been liberally remembered. The bulk of the property is bequeathed to the Duchess. Sir James Scarlett is the executor.

His late Royal Highness was initiated into Masonry in the British Lodge, No. 38 (then No. 27), by the late Marquis of Hastings, when Earl of Moira, in the year 1795, and was dignified by the rank of P. G. M., as appears by the following record of the Grand Lodge, April 13, 1796.

“Resolved unanimously, That in testimony of the high sense the Grand Lodge entertains of the great honour conferred on the Society by the initiation of PRINCE WILLIAM OF GLOUCESTER, His Royal Highness be presented with an apron lined with blue silk, and that on all future occasions His Royal Highness shall take rank as a Past Grand Master.”

His late Royal Highness was a Royal Arch Mason, and also a Masonic Knight Templar.

Brother Lieut. WILLIAM CROW, R.N. This gallant officer and distinguished Freemason entered the service when very young (about ten years of age), and bore a part in the actions of the Nile, Copenhagen, &c. under the immortal Nelson, and in most of the other great naval engagements fought during the late war. His meritorious conduct procured him a Lieutenancy in 1800, and afterwards the command of the Gallant, gun brig, in which he continued until the peace in 1814. He was initiated into Masonry in the Scilly Islands in the year 1797. In 1816 he came to reside in Hull and joined the Minerva Lodge No. 467, of which he was twice elected the Worshipful Master. In the year 1823 he attached himself to the Humber Lodge No. 73, now 65, and twice served the office of Worshipful Master, and continued a member thereof until the time of his death. Having adopted the motto of his illustrious commander, “England expects every man to do his duty,” he determined to leave nothing undone which could promote the welfare of the Lodge to which he belonged, and the true interests of Freemasonry in general, contributing by both his wealth and talents to promote the liberal arts and sciences. Indeed the welfare of Freemasonry appeared to be interwoven with his very existence: for the space of eight years he was a Provincial Grand Officer for the North and East Ridings of Yorkshire. As a friend and a Mason, he was steady and affectionate, affable and sociable, of inflexible integrity, sincere in his attachments, and much esteemed by all who had the honour of his acquaintance.

This excellent man departed this life on the 7th of September 1834, aged sixty-three years, and his remains were deposited in a vault in the choir of the Holy Trinity Church, which he had prepared during his life time. He was followed to the grave by upwards of fifty of the brethren, besides a great concourse of spectators who had assembled to witness his funeral.

PROVINCIAL.

HERTS.—HOCKERILL.—*Nov. 15.*—The Mount Lebanon Chapter held their convocation in this town for the purpose of installing the Most Honourable the MARQUIS OF SALISBURY, Prov. G. M. for this county, as the third principal of the Chapter.

Comp. W. G. R. Key was installed second; and Comp. Cocks, of Hatfield, as the first principal.

The grand ceremony of installation was most ably conducted by E. Comp. G. P. Philipe, P. Z., assisted by the E. Comp. Grimstone and other rulers.

On the same day, Brother Cocks installed Brother Alstone, as his successor to the dignified office of W. M. of the Hertford Lodge. The Marquis of Salisbury and a great number of Brethren attended the banquet. Among them we observed Brother R. Alstone, W. M. of the Apollo Lodge, Oxford; Thomas, Prov. G. Sec.; Lovell, Goldsmith, &c. &c.

The presence of their distinguished guest, the Marquis, highly gratified the company. They appreciated by their enthusiasm the interest he takes in his provincial duties. Indeed the zeal he manifests creates among the Lodges in his district the most grateful and affectionate feeling. Masonry flourishes in Hertfordshire; there are now four Lodges and a Chapter, all of which may be said to have arisen under the protective auspices of the Noble Brother.

CAMBRIDGE.—“*To the Editor.*—Our Craft is prospering greatly in this University; and your exertions are appreciated in every quarter, especially by the Rev. G. A. Brown, our Prov. G. M. The Masonic Review is taken in by both Lodges; and Mr. Stevenson, the University bookseller, has received the names of several subscribers. It may be agreeable to report the following from the Editor of the Cambridge Chronicle, who thus comments upon the Quarterly:

“ We feel assured that this periodical will meet with a hearty welcome from all the members of the ‘ Craft ;’ not only affording them the means of indicating the Order from the aspersions of those whom, in their wisdom, affect to despise the ‘ light’ of Masonry, but as a medium by which Masonic intelligence may be more widely and more speedily diffused. The numbers which have already appeared exhibit considerable talent, and telling all that may be told of Masonry, the papers will be as highly interesting to the public as to the Craft. We mention in particular those on the origin and early history of Masonry, and the graphic tale of ‘ The Mason.’ The latter is founded on a fact communicated at Cambridge by a scion of one of the oldest families in the county ; and though the parties to the fact were a Moor and an Englishman, it has lost little in the tale in appearing as a Russian and a Frenchman.”

“ I hope to forward some interesting gleanings for your next Number, and am, Sir and Brother,

“ Your obedient servant,

“ CANTAB.”

“ P. S. As a matter of news only I have to state the Scientific Lodge and the Chapter of Pythagoras bespoke a play and other entertainments on the 29th of September. The house was admirably attended ; and a Masonic address, taken from your first Number, with local additions, was admirably spoken by Mrs. Hiehl.”

COLCHESTER.—Our town and neighbourhood have been somewhat excited by circumstances which the following details will sufficiently explain.

To the Editor of the Colchester Gazette.—As a sincere and ardent well wisher to Mechanics’ Institutes, I deplore that the one in this town has been appropriated to an illiberal and unjust attack upon the oldest charitable society in existence ; indeed every friend to the Colchester Mechanics’ Institute must regret that a lecturer should be invited from a distant town to sow the seeds of dissension amongst its members, as well as array them in hostility to many of their neighbours. It is not my intention to travel over the arguments which were mainly directed against the writings of those who support the antiquity of Freemasonry, for upon all such subjects every Mason forms his own opinions, from the facts as they may be established ; but when the lecturer charges Masons with “ swearing to conceal each other’s villainy,” he either shows an entire disregard of truth, or extreme ignorance. Although I attach but slight importance to great names, yet I may reasonably ask, is it probable that his present Majesty, or his brother, the Duke of Sussex, or noblemen of such rank as the Marquis of Salisbury or Lord Durham, would countenance or support principles at

variance with every moral obligation, as well as in direct violation of the laws of the land? Yet such was the deliberate declaration of this indiscreet lecturer.

To whatever distant period the history of Freemasonry may be traced is a matter of trifling importance; it is not because an institution is old or young that it is to be supported or condemned. Masonry will rise or fall according as it is in unison with or in opposition to the feelings of mankind. As a charitable society it ranks first in the world, both in point of time and in universal application. No difference in points of human belief, nor conscientious opinion upon the best forms or administrations of government can stop the full tide of universal charity as practised amongst the Masons. During the latter part of the late war, the writer had many opportunities of witnessing the powerful influence of its principles, in mitigating the horrors of this "scourge of the human race," and had the lecturer felt the anguish experienced by thousands, of having a father, a brother, or a friend thrown into a foreign prison, there to remain for years without a single relative to console or assist in the deepest affliction, he would have blessed that institution which directed its greatest efforts to alleviate the condition of the unfortunate prisoner of war, of every country and religion. And may ridicule be directed against a society that has for one of its objects the relief of the shipwrecked mariner? Your paper, Sir, might soon be filled with the enumeration of the cases in which the British seaman has owed the means of existence in a foreign and hostile nation to Freemasonry. I ask, Sir, if such actions as these are fit matters for vulgar abuse or senseless derision, or can the institution which enjoins them as positive duties be at variance with the holiest and purest principles of our nature? But I have not yet mentioned the admirable schools supported by Masons for the instruction of the children of the poor members, and the destitute orphans of the deceased Brethren. Amongst those poor children the lecturer might be shown those of men who have occupied higher rank in society and literature than (judging by his display on Monday night) he is ever likely to occupy.

In conclusion I must again express my deep regret that a rising Mechanics' Institute should have allowed a stranger to deliver a lecture upon a subject of which he is profoundly ignorant, and utterly incapable of grasping its enlightened principles.

I am, Sir, yours respectfully,

A MASON.

Colchester, Oct. 28.

To the Editor of the Colchester Gazette.—You inserted in your paper of last week some remarks of the Editor of the Chelmsford Chronicle on my lecture, which you were pleased to style "judicious." To these remarks I have sent a reply, and shall feel obliged if you will transfer it

to the columns of your paper. You likewise admitted a letter signed "A Mason," on which I beg to make a few observations.

You know, Sir, that in the present advanced state of society, when the light of truth is "gone forth into all lands, and her word unto the ends of the world," great names and great pretensions must succumb to *stub-born facts* and solid arguments. If your correspondent (who contents himself with mere abuse instead of criticism) possess moral courage enough to come boldly forward, avowing his name and maintaining his ~~allegations~~, the calumniated individual from whom he hides himself, is willing to confront him, though backed by the imposing names of Lord Durham, the Marquis of Salisbury, the Duke of Sussex, and His Gracious Majesty. Yes, Sir, I am ready not only to make, but to *prove* my assertions, namely, that the History of Masonry is a tissue of falsehood, its pretensions absurd, and its ceremonies ridiculous, or expose my "profound ignorance and utter incapability of grasping such enlightened principles;" but I shall ever avoid anonymous correspondence, having no inclination to combat with shadows, or "fight as one that beateth the air."

I am, Sir, yours, &c.

Ipswich, Nov. 4.

S. PIPER.

(ADVERTISEMENT.)—*To the Editor of the Chelmsford Chronicle.*—SIR. —Having observed in your columns a most illiberal and ungentlemanly attack on the "Lecture on Freemasonry," which I delivered at Colchester last week, an attack which contains assertions as futile and baseless as they are libellous and malevolent, you will scarcely deny me the privilege of a brief reply. Let me first observe, that you ought to have suspended your judgment till I had finished my subject, and not have gratuitously assumed that I take my "ground on supposition," when every statement has been backed by arguments to which no reply has been offered; and secondly, that if you chose to adopt the above coarse language, less vituperative would have better become the gravity of a censor, than malicious imputations and degrading epithets, which so far from imparting strength to any cause, affects only the character of him that utters them.

I am, Sir, yours, &c. &c.

Ipswich.

S. PIPER.

To the Editor of the Colchester Gazette.—A lecture on Masonry delivered at the Mechanics' Institute in this town a fortnight since, and the letters which have subsequently appeared in reference to the subject, have given rise to the following observations, which, if you deem worthy a place in your columns, you are at liberty to insert.

Permit me "*in limine*" to observe, that I am not one of the initiated into the mysteries of Freemasonry, therefore my remarks have not been influenced by an irrational partiality for, or any connexion with, the craft.

It should be the ruling motive of every man to endeavour to do impartial justice to his neighbours, not only with respect to their individual conduct, but in regard to their general transactions, associations, and societies,

“ Nothing to extenuate,
Nor aught set down in malice.”

And, Sir, if such had been the Object of the lecturer on the above occasion, I doubt not but that we should have had a much more temperate, just, and fair disquisition of Freemasonry. You will, I think, agree with me, that every institution which is established for the inculcation of principle among its members, decidedly benevolent, social, and philanthropic, must be productive of good, and merits at least the approval of every honest mind.

It is a fact generally admitted, and too “stubborn” to be controverted by the assertions of any ephemeral lecturer, that the fundamental principle of Masonry is the preservation of a bond of social and brotherly union between man and man ; which tends to restrain the fierce passions of anger and resentment ; to correct the all-absorbing feelings of self-interest and avarice, so inimical to the exercise of every social virtue ; and to encourage the kindly sentiments of an extended charity. It removes the land-marks of national hostility, and causes the hand of friendship to be extended between men of adverse countries and distant climes. It brings men of all creeds, castes, and gradations, into immediate acquaintance, and enables them to distinguish in the face of a stranger, the lineaments and the feelings of a friend. In poverty and affliction it enjoins the tender sympathy and relief of the Samaritan of old, and in situations of difficulty the assistance of a neighbour and a friend. In a word, it cherishes the best sentiments of humanity, and imposes the conscientious discharge of those universal duties which promote the highest degree of happiness in this state of existence.

But, Sir, it has been urged that men may observe all such virtues without the aid and existence of Masonry. That Christianity offers a more solemn and imperative reason for their observance than any human institution or code of laws. I admit it without hesitation. But man, to quote the words of the lecturer, “is a microcosm.” (This is a truism, notwithstanding the lecturer with his characteristic complacency and evident self satisfaction vainly attempted to ridicule the comparison, it being part of a quotation from some Masonic author.) Man in the common intercourse of society is a compound of inconsistencies and anomalies. Incessantly actuated by different passions or propensities, subjected to different causes of excitement, physical and moral, and alternately governed by both. It too frequently happens that neither Christianity nor reason can constrain mankind to act wisely, and promote their own temporal happiness. Is there anything therefore absurd

or objectionable in the establishment of human institutions, to assist and forward "this consummation so devoutly to be wished?" Christianity and every sacred law forbid the commission of crime, but even severe and sanguinary punishment cannot prevent it. Men therefore are benefited by some external, voluntary, and as it were palpable form of bond or obligation to urge them to practise a broad and extended benevolence which may injure their individual interests, but which collectively must be productive of the happiest results. If Masonry constituted as it now is promotes in any degree such laudable ends, we must admit it to be a precious boon to society. In the sensible and judicious letter signed a Mason, and published in your paper, are mentioned instances of the happy advantages which were enjoyed by families of Masons during the late war, which proves that the charitable principles of Masonry are practised as well as professed by its members.

That it is of ancient origin is beyond doubt, for the fact of its being as universal over the globe as civilized society itself, must, in the opinion of most men, be considered evidence of its antiquity. But, Sir, I will not intrude upon your valuable pages by offering any historical account of its progress, as from its unrevealed character much doubt and uncertainty must necessarily attach to it, particularly with those, who like myself, have never been admitted to an acquaintance with its archives, laws and regulations. The attempt would be vain as presumptuous, and I might display my ignorance by resting on uncertain data, and drawing erroneous inferences; as I fear did our lecturer in his boasted exposé of the (what he modestly terms) "absurdities of Freemasonry." Suffice it to observe, that in England it may be traced back by historical records to a very early period; and that much later, Henry VII. is mentioned as having presided at a Masonic Lodge.* During the reign of James II. who was a warm patron of Masonry, the Lodges, which until that period consisted for the most part of architects, became thrown open to men of all professions and avocations, and were much increased in talent, wealth, and consequence. The most illustrious men of this country have also connected themselves with Masonic Institutions, not only in former but in modern times. At the present period, individuals who are the brightest ornaments of intellectual society; public men of the highest mental endowments, and filling some of the most important offices of the State;—private characters, renowned for their moral virtues and retiring worth, as well as those benefactors of their species who instruct and improve mankind by their writings, while they are acquiring for themselves the praise of posterity, have not hesitated to identify themselves with masonry, and to support its establishment. This, Sir, surely is some guarantee for the respectability and honour of the craft, notwithstanding the mighty mind of the lecturer may affect to despise any opinion which may be derived

from this circumstance. Though the world may become learned, and little men philosophize until an artificial state of things shall prevail: yet, "great names and great pretensions," when a proportionate greatness of mind accompanies them, must ever exercise that powerful influence which properly belongs to them; while their distinction renders them above the desire of gaining a notoriety by the exhibition of learning and spurious philosophy. The loyalty of Freemasonry, and its freedom from all disaffection to the laws and government of the country, has also been satisfactorily established, by investigations at different periods by royal authority; especially, an enquiry that took place during the reign of George III.; and therefore, I can but consider the comparison made by the lecturer of "Free and Accepted Masonry" to the Trades Unions, a most unfair and libellous assertion; and, to say the least of it, alike discreditable to his head and to his heart: as soon might you compare the "life infusing sun" which affords us general light and warmth, to the *ignis fatuus* composed of noxious vapours and shining with delusive splendour, as the moral principles of the one to the dangerous and destructive tendency of the other.

The last objection raised against Masonry by the lecturer was the exclusion of the favourite portion of Creation's works, from participation in the mysteries of the Craft. This was denounced as a fault of such magnitude, that it was deemed sufficient to condemn *in toto* the Institution to which it was attached. The appeal against the exclusion of ladies was pathetic, and no doubt well calculated to gain the admiration of those present; but, methinks, that the majority of our fair countrywomen would not thank the lecturer for wishing them to leave the bosom of their families, the proper sphere of their existence, where their virtues shine conspicuous, and diffuse around a halo of peaceful happiness, to participate in the proceedings of public establishments.

In conclusion, Sir, I trust that it comes not within the range of probability, that the declamatory assertions of any man can, in the estimation of the sensible part of the community, detract from the merits of any Institution which has afforded, and still offers advantages to mankind;—or that all the charges of "falsehood and absurdity" which ignorance or calumny can advance, will subvert that which has received the sanction of the most enlightened men, and stood the test of ages.

I am, Sir, yours, &c.

Colchester, Nov. 11, 1834.

CANDIDUS.

November 24th.—Pursuant to a notice pretty extensively circulated in handbills throughout Colchester and its neighbourhood, Mr. S. Piper made his second appearance this evening at the Mechanics' Institute; the room was well filled, and among those near the table, we observed

three or four ladies and also eight or ten good-looking, intelligent youths, all, we should say, under fifteen years of age. This circumstance is merely adverted to in connexion with some vulgar allusions made by the lecturer to the evil effects which Freemasonry was calculated to produce upon *women* and *boys*. The young rogues were evidently prepared for a *funny* exhibition, and sincerely we pitied their evident disappointment. Mere abuse could not please them, neither did absurdity gratify their minds, fitted for nobler purposes; true, they could not but laugh now and then, but the decorous silence they observed at the too palpable allusions to the Supreme Being, as well as to the freedom of language in which the name of Jesus Christ was most irreverently adverted to, must have impressed the unfortunate man, who had attempted to mislead them, with a great moral lesson, if, indeed, his mind was capable of receiving such an impression.

It was refreshing to observe that upon the ear of youth his malediction fell but as a coarse raving from the demented, and that the boy could pity, what as a man his stronger reason would have prevented. The assertion that the behaviour of Freemasons in Lodge was too revolting and——(we dare not for decency's sake repeat another term the *lecturer* employed) to be mentioned in the presence of ladies, was met, we are pleased to say, with a contemptuous silence, for no applause could be conceded to a violation of decency if true, and his audience felt that the nobility of nature can always protect itself. That the man failed in making his expected hit, arose from the nausea of his own venom.

The ministers of religion came in for an honourable mark of his execration: liars and deceivers were they called in good set terms; and even the arrest of the sword in piercing the breast of an enemy, or the relief given to an imprisoned captive Brother, afforded to this bright expounder of the *evils* of Freemasonry an opportunity to characterize the Fraternity as the protectors of MURDERERS, and the abettors of SWINDLING, LYING, BLASPHEMY, and SEDITION!! The very words, in this very sense, were used, and distinguished divines of the brightest reputation were by name thus publicly slandered. Is it too much to say of this unhappy reviler,

“QUEM DEUS VULT PERDERE, PRIUS DEMENTAT.”

* * * * *

Let it, however, be recorded of him, that as an intended contrast to the list of bright names he thus accused, he unconsciously invoked a blessing upon the immortal memory of Jenner, the discoverer of vaccination, and other worthies; that his audience fully went with him; and when the applause had subsided, on the meeting being informed by an individual present well known in the Masonic Order that these glorious

men were FREEMASONS, that applause was renewed in a manner most creditable to their better judgment. The lecturer alone was dissatisfied, but it was with himself. The individual alluded to had occasionally by a word or two noticed his absurdities, but the last remark was fatal to the false prophet.

At length, after about three hours tedious reading of notes apparently not very intelligible, even to himself, and pretty foreign to the subject, the lecturer concluded his wonderful effort.

* * * * *

A short pause ensued, when a young man, short in stature and of humble appearance, presented himself. One in authority demanded his name, which he mildly stated. The audience, probably somewhat disappointed in their expectations, inadvertently, let us hope not intentionally, ridiculed him; but nothing daunted, the young man ascended the platform, and gave the lecturer and his more especial party the *coup de grace* in very nearly the following terms:—

“Mr. Piper, I am not a Freemason; would I were such, for then I should follow my dear father’s example, who for forty years professed, and I have no doubt practised, the tenets of the Craft. When I was very young, my father, owing to losses, removed to Yorkshire, where, however, greater difficulties attended him—he became insolvent and died. Who, sir, were the first to succour the widow and her helpless orphans?—Two ministers of God’s holy order—FREEMASONS were they—two of the blessed number of men whom you have so bitterly reviled; they came and poured the word of comfort in the widow’s ear, and placed the bread of charity in her lap.—Did they stop here? No; they wrote to the Grand Lodge in London—their letter was addressed to FREEMASONS, and the sum of TWENTY POUNDS was returned, with such expressions of condolence as made my widowed mother weep with gratitude. Young as I was at the time, I felt the noble act, and cannot now forget it—Would you wish me to do so?—That, sir, is all I know against Freemasonry.”

How beautiful a conclusion.

* * * * *

On leaving the room, it was whispered that Cambridge was to be the next scene of the lecturer’s exploits. Should he precede this statement of his Colchester pranks, he may gather a few sixpences; that is, if the Vice-chancellor shall allow the imposition: should, however, his walk thitherward be delayed, this account of himself may save him the bootless experiment.

LOUTH.—A Provincial Grand Lodge was holden in the town of Louth on the 23rd of October last, by the Right Honourable Charles Tennyson, M. P., Provincial Grand Master for Lincolnshire, which

was attended by a numerous and respectable assemblage of Brethren. A new set of jewels and regalia had been provided for the occasion ; and as a public procession had been announced, the town was filled with visitors from the neighbourhood at an early hour, whose curiosity had been excited by the preliminary preparations, and many of them doubtless expected to catch a glimmering knowledge of those mysterious institutes which distinguish the Order, when, as they supposed, the mantle of secrecy should be partially removed. The Grand Lodge was opened in the Mansion-house, by the Rev. George Oliver, Provincial Deputy Grand Master, and the usual routine of business being disposed of, the Prov. G. M. proceeded to deliver his annual charge to the Brethren, which this year embraced many points of considerable utility. He took a review of the progress of Masonry in the province during the last year, and congratulated the Brethren on its increasing influence, evinced by the fact that three new Lodges had been instituted since the last annual Grand Lodge. He recommended the utmost regularity in their proceedings, and a strict compliance with the requisitions of the Grand Lodge, as set forth in the Book of Constitutions ; and he concluded his most interesting address with an earnest exhortation to ECONOMY and EARLY HOURS ; and to practise in the world the precepts which were inculcated in the tyled recesses of the Lodge.

The Officers for the ensuing year were then installed, and a Procession was formed to church in the following order!—

A Marshal with a baton—Union Flag—Band of Music—Union Flag—Visiting Brethren two and two—Rough Ashler borne on a Pedestal—

BAYONS LODGE.

Banner—Tyler with a sword—Brethren two and two—
Inner Guard with a sword—Two Deacons—Stewards—Secretary—
Treasurer—Chaplain—Past Master—Two Wardens—Master.

The following Lodges in the same order as above:—

TRENT LODGE—LINDSEY LODGE—
OLIVE UNION LODGE—DORIC LODGE—
LODGE OF HARMONY—WILLIAM LODGE—
ST. MATTHEW'S LODGE.

The Perfect Ashler borne on a Pedestal before the W. Master of the senior Lodge, by a Brother of his own Company.

PROVINCIAL GRAND LODGE.

P. G. Tyler with a sword—Union Flag—
The two Junior P. G. Stewards with wands—Past P. G. Stewards two
and two without wands—Floor Cloth of the First Degree.
P. G. Stewards two and two with wands—
Floor Cloth of the Second Degree—Inner Guard with a sword—

Past P. G. Deacons two and two—Past P. G. Organist—
 Past P. G. Architect—
 The two P. G. Deacons bearing the Warden's Pillars on Pedestals—
 Cornucopia borne by a Brother—P. G. Organist—
 The Tracing Board borne on a Pedestal.—P. G. Architect—
 P. G. Director of Ceremonies.—Floor Cloth of the Third Degree—
 Past P. G. Treasurer and Secretary—The Book of Constitutions on a
 Pedestal—P. G. Secretary—
 The Ark of the Covenant and Veil borne by Four Master Masons—
 P. G. Treasurer.—The Holy Bible in black letter, Square and Compass,
 borne by four Master Masons' Sons ; open at NUMB. x.
 P. G. Chaplain—Past P. G. Wardens two and two—The Three Lights
 placed triangularly on a Pedestal—P. G. Junior Warden with a gavel—
 P. G. Senior Warden with a gavel—P. G. Standard—
 The Globes on a Pedestal—Deputy Provincial Grand Master—
 Provincial Grand Master's Banner—P. G. Sword Bearer—
 Marshal with a Sword. Provincial Grand Master, under a Canopy of blue,
 purple and crimson, borne by Six Master Masons. Marshal with a Sword.
 P. G. Tyler with a sword—Union Flag—
 The two P. G. Stewards of the oldest Lodge with wands—
 A Marshal with a baton.

On arriving at the door of the church, the Brethren opened on each side to admit the P. G. Master, followed by the Brethren according to seniority, and on their entering the Lodge the same order was observed.

A sermon was preached by the Rev. Geo. Oliver, D. P. G. M., from 1 Cor. xiv. 40, "Let all things be done decently and in order." From these words the preacher took occasion to illustrate some of our peculiar observances, viz.—the situation of the Lodge—the cloudy canopy—and processional movements. The sermon, however, we understand, is to be printed, and we hope to be able shortly to lay it before our readers.

The Brethren returned to the Mansion House in the same order as before, and the P. G. M. addressed to them a most beautiful and energetic oration on the morality of the Order ; embracing particularly illustrations of the Four Cardinal and the Three Theological Virtues. After which the Lodge was closed by the D. Prov. G. M. with solemn prayer.

The Brethren dined together in the large hall at the Mansion House, and ample accommodations were provided in the ante-room for the ladies. A band of music and a party of glee singers were stationed in the orchestra. After dinner the healths of His Most Gracious Majesty, the Patron of Masonry ; H. R. H. the Duke of Sussex, G. M. ; and other Masonic dignitaries, were eloquently prefaced by the P. G. M.,

each of which was succeeded by an air from the band, and an appropriate glee from the vocalists.

The E. Prov. G. M. then rose and said, "Brethren, I rise to propose a toast which I am sure you will receive with the highest gratification. The Right Honourable Charles Tennyson, our worthy and respected P. G. M. (*Cheers.*) It is unnecessary for me to expatiate on his excellence or activity as a Mason, because the former has been fully evidenced this day, in those splendid specimens of oratory which have elicited so many expressions of enthusiastic approbation; and the latter by the fact that three new Lodges have been established within his province since the last annual meeting. The personal sacrifices which he has made to the welfare of the Craft, entitle him to our highest regard; and I can affirm, from a long and personal friendship, that such is his zeal in the cause, that if called on to make any sacrifice for the benefit, not merely of Masonry, but of an individual Brother, he would not only do it without a sigh, but with the utmost cheerfulness and alacrity. And this, considering the high station which he at present occupies in the political world as a heavy tax upon his leisure, is no small recommendation to our most unbounded esteem. I do not introduce politics in this place with any other view than to intimate my firm conviction, that when engaged in Masonic pursuits they are entirely dismissed from his bosom, leaving his heart open to the full exercise of universal benevolence. (*Applause.*) These observations M. W. Provincial Grand Master, are not made because I have enjoyed the honour of a personal friendship with you, uninterrupted for so many years; but because they are the sentiments of every brother present (*Cheers.*) because they are the result of an estimation arising from the services which you have rendered to Freemasonry within the province. Masonry, as you so well know, is a system of benevolence and brotherly love, embracing in an ample bond the whole Fraternity of every clime and nation. Do we meet with a worthy Brother in distress, we stop not to inquire what are his religious principles, or his political opinions. We inquire not where he was born, or to whom he is related: though his skin be dark as the raven's wing, or fair as the unsullied flower, we extend to him the hand of relief and consolation. We greet him with the embrace of fraternal kindness, because he is a Brother and a Mason. (*Cheers.*) To disseminate these principles in the province where we are now assembled you have exerted yourself faithfully and effectually; and the results are before you. R. W. Sir, we owe you much. When you first undertook the superintendence of our Order in Lincolnshire, Masonry was declining; but under your fostering care it has not merely revived, but has re-assumed a triumphant influence of an increasing and we hope of a permanent character. Such, Brethren, are the genial fruits which have been produced by the

Masonic assiduity and science of our Right Honourable Friend. Let me recommend to you, therefore, to emulate his example, and study the true principles of Masonry as a legitimate science. Be not satisfied merely with the mechanical knowledge of a few hieroglyphics, or the simple routine of ceremonies, but dive into the pure fountain of Masonic philosophy. Then will you enjoy a rich repast of intelligence—you will reap the full glory of the Masonic harvest, not the wretched gleanings of the grapes after the vintage is done. But I will no longer restrain your impatience to greet our Right Honourable Brother with the highest honours Masonry can bestow." (*Enthusiastic cheers.*)

The P. G. M., after the customary Masonic preface, spoke as follows: "My worthy and reverend friend, the Prov. D. G. M., has been pleased to compliment me on the sacrifices which I am presumed to have made for the interests of Masonry in general, and of the province in particular over which I have the honour to preside. I cannot, however, consent to term that a sacrifice which emanates from a prescribed duty, and conveys unaffected pleasure to the mind. Whatever engagements I may have, or whatever pursuits inclination or business may impose upon me, still the calls of Freemasonry are a relief which I am ever inclined to hail with pleasure and satisfaction, for I consider Masonry and virtue to be synonymous. In executing the high office with which it has pleased H. R. H. the Grand Master to invest me, I am not stimulated by the considerations of duty merely but delight; and I can sincerely assure you, Brethren, that though the interests of Masonry are interwoven with that great system of mental amelioration and public virtue, which I trust will at all times characterize my conduct, both in the world and on my own domestic hearth; yet my personal attentions are more particularly required amongst the Lodges and Brethren which have been placed more immediately under my own guardian care. To your interests and welfare I am devoted; and no exertions will ever be considered by me as a sacrifice which can in any manner conduce to the advancement of either; for I am persuaded that the moral improvement of man's mind is the certain and inevitable result of reducing to practice the pure and unsophisticated principles of Masonry, the foundation of which is brotherly love or charity. This is the social bond which distinguishes Masonry from every other human institution; but it must be practised in its glorious and native purity, or it will be inefficient. We must not only do good, but we must have a pleasure in its performance. It must be the work of a pure heart, or it will have more of self-love and ostentation than charity. Such a grade of virtue may be denominated prudence or wisdom, but it is not goodness. An act of the most exalted beneficence proceeding from self-love may be proper—may be laudable—but cannot be generous. It may be faith—it may be hope—but it is not charity.

These three are distinct virtues; the Scriptures as well as Masonry have enumerated them distinctly; and you all know which of the three both have pronounced to be the greatest. It is by the practice of this virtue that Masonry promises to advance the happiness and improve the social condition of man.

"I must now revert to a topic of a more personal nature, as I cannot refrain from expressing my gratification at the very complimentary manner in which my health has been received on the present occasion. I have been honoured with especial notice at many public meetings, but never have I been received with more unequivocal marks of attention and kindness. I hope I shall be able to evince, by a constant attention to your Masonic interests, that I am duly sensible of the value of your good opinion; and while I thank you for the honest expression of it, I sit down with the consciousness that we have but one end in view, the study of science, and the improvement of our hearts by the practice of benevolence and good will to our fellow-creatures." The right honourable gentleman sat down amidst much cheering and applause.

Some other Masonic toasts were drank, when the Prov. G. M. proposed the health of the Rev. G. Oliver, D. P. G. M., in an able speech, in which he congratulated the county and himself in possessing a deputy who had so eminently distinguished himself by his publications on the subject of Masonry. The toast was drank with the highest honours, and replied to by the reverend gentleman in a speech of great interest.

The Prov. G. M. then offered an address to the ladies, in which with much gallantry he complimented them on the attendance with which they had honoured the Masons of Lincolnshire, and gave "The female friends of Freemasonry," which was drank with enthusiasm; after which the ladies retired, and expressed themselves highly gratified with the treat they had enjoyed.

NOTTINGHAM.—*Accident to Lord Ranelagh, Prov. G. M. for Leicestershire.*—The Marquis of Hastings's hounds met lately at Bunny, and while following them, the horse on which Lord Ranelagh rode, in attempting to leap over a deep and difficult ditch between Flawforth and Bradmore, slipped, and in consequence could not clear it without falling, and his lordship came to the ground and hurt his right shoulder severely, which soon became considerably swollen. The animal, it seems, in regaining its feet, trod upon his lordship, who is going on as well as can be expected. This accident to his lordship is further to be regretted, as, having consented to preside at the festival in honour of the birthday of His Royal Highness the Duke of Sussex, the stewards will have to provide another chairman, which at this late moment may be attended with some difficulty.

HULL.—*November 17.*—The Humber Warrant, formerly No. 73, now 65, having for some time lain dormant, a few Brethren, animated by an ardent and sincere desire to promote the prosperity of the Craft, determined to use their utmost exertions to accomplish so desirable an object; they accordingly re-opened the Humber Lodge at the Turk's Head in Mytongate, on the 5th November 1823, resolving to conduct its affairs upon purely Masonic principles. At this house the Lodge continued to be held until the year 1827, when the number of members having increased to upwards of forty, and the room appropriated for their meetings being considered too small for their comfortable accommodation, they unanimously undertook to build a new Masonic Hall. To accomplish their intended object a subscription was immediately entered into, Bro. Lieut. William Crow (whose name appears in your Masonic obituary) beginning it with a sum of 200*l.*, the S. W. 100*l.*, and the rest of the members followed the example according to the best of their respective abilities; a suitable plot of freehold ground was purchased, and the members being unremitting in their exertions the foundation stone was laid on the 7th of May 1827, by Brother Robert Mackenzie Beverley, G. S. and D. P. G. M. for the North and East Ridings of the county of York, assisted by brother the Rev. George Oliver, P. G. C. for Lincolnshire, and dedicated by him for the purposes of Freemasonry only, and to be used for no other purpose so long as three brethren can be found to attach themselves to the Warrant. This Masonic Hall was completed on the 3d of October 1827, and opened in solemn form. It is 16 feet long, 25 feet wide, and 21 feet high, substantially built and tastefully decorated, and lighted by eleven gas lamps. The entrance hall though small is neat, having on one side of it the preparing room, and on the other the kitchen. At the west end of the Masonic Hall a gallery is erected, on which is placed a very fine toned organ, built by Brother Wheatley, a member of the Lodge; the cost of the building with the furniture amounted to upwards of 1100*l.*, the whole of which has in the short space of seven years been provided for. The regular meetings of the craft are the first and third Tuesday, and the Chapter the last Friday in every month. Attached to the Lodge is a Masonic Fund of Benevolence for the relief of its own members only, upon the principle of a Benefit Society. A Library has also been established for the use of the members and their families, which is open for the reception of all works instructive and useful. I must not omit to mention that we are subscribers to your valuable publication, which has received the unanimous approbation of the whole Lodge; that from the perusal of the first number we received great pleasure, and from every successive one we have derived additional satisfaction.

BRIDGEWATER.—*Oct. 7th.*—The Lodge of Unanimity and Sincerity, No. 327, visited the Lodge of Perpetual Friendship in this town last evening, and witnessed the initiation of Mr., now Brother *Simon Fraser Campbell*, into the mysteries of the Craft. The worthy Brother is son-in-law to the respected R. W. P. G. M. for Somerset, Col. Tynte, and his admission into the Fraternity was hailed with considerable satisfaction, not more from the gratifying circumstance of the abovementioned connexion, than from the known worth and amiability of the esteemed candidate for the honours of Masonry. The P. G. M. attended during the ceremony of initiation, but departed immediately at its conclusion with his son and Brother. We were pained to witness the marks of affliction and anguish on his countenance consequent on the loss of a beloved daughter, and we hope for a speedy resumption of his usual spirits and appearance. The W. M., Brother Eales White, was accompanied by Brothers Maher, Polhill, Macdonald, Greenhill, Gillam, Haselen, Ash, and many others of his Lodge, who expressed themselves highly gratified by the cordial and truly fraternal feelings with which they were received, and after partaking of the bountiful hospitalities that were provided for them, and requesting the honour of a visit in return from the Lodge of Perpetual Friendship, the Brethren returned to Taunton, much delighted at the progress of Masonic feeling which they had witnessed, and which is so much increasing in the western provinces. Brother Inman, P. G. Secretary and W. M. of the Lodge, conducted the ceremonies of the evening with his accustomed ability.

WIVELISCOMBE.—*Loyal Vacation Lodge, Oct. 14th, 1834.*—Our Lodge was unexpectedly gratified yesterday by the honour of a fraternal visit from the W. M. and Brethren of the Lodge of Unanimity and Sincerity at Taunton. Our respected W. M., Brother Hancock, in expressing his deep sense of the kindness, alluded most forcibly to the benefits that would arise from reciprocal visits of this description, and in reply to the invitation of the W. M., Brother Eales White, he, in the name of his Lodge, promised to return the visit at the earliest opportunity. The work of the Lodge was ably effected by the W. M. and his officers, Brothers Boucher, Edwards, Lean, Kersteman, &c., and at its close an abundant dinner was provided. On the removal of the cloth, the Brethren were much delighted by the vocal efforts of Brothers Lean, White, Carrow, Smith, and Collard, in some exquisite glees and humorous catches. Among the visitors we noticed Bro. Carrow, Grand Steward, Brothers White, Polhill, Maher, H. Sully, M. D., Macdonald, Alford, Randolph, Gillam, Ball, Hunter, and Jeffery. The evening was employed in reciprocal kindnesses and attentions, and the Brethren departed at an early hour, impressed with the beneficial

effects of occasional, nay, frequent visits; and since this is an important duty of the Fraternity enjoined by the Book of Constitutions, we confidently hope it may be adopted and acted up to by the Craft generally.

SOUTH MOLTON.—It is expected that a new Lodge will shortly be consecrated in this town.

SHEPTON MALLETT.—The Lodge has resumed its charter and warrant.

TAUNTON.—From “The Taunton Courier, October 1, 1834.”—*The Freemason's Quarterly Review*.—“Independently of the especial claim to patronage which this publication has on all worthy members of the Craft, it embraces many valuable points of recommendation deserving the attention of every friend to literature. Masonic intelligence from all quarters, and information of every description tending to advance the science and utility of Freemasonry, naturally occupy a considerable portion of the pages of this periodical, but a sufficiently ample space is nevertheless left for the diffusion of general literature. It is a well-edited miscellany, and will, no doubt, be cherished accordingly by the intelligent public.”

The Brethren of this town have held a meeting at their Lodge-room for the purpose of adopting an address of condolence to the R. W. P. G. M., Colonel Tynte, expressive of the deep sympathy with which the Lodge of Unanimity and Sincerity is impressed on the late domestic affliction that has visited the house of Halswell. The Lodge was attended by an unusual number of Masons, all appearing anxious to testify their respect for their esteemed chief. The Lodge was honoured by the presence of many visitors on the occasion, and among them Brother James Murray Macdonald, of the Lodge of Antiquity, and a member of several Lodges in India. The fact of his being the grandson of the celebrated Flora Macdonald, was additionally interesting to the Brethren, from the romantic associations which the very name calls together. The following address was voted amid the unanimous approbation of the assembled Brethren, and a deputation selected for its presentation. The Brethren, with a consideration which does them much honour, conceived that a single personal friend to wait on Col. Tynte, would be more congenial to the present state of the feelings of the P. G. M. than such a deputation as the Lodge would, in any other case, appoint; consequently, Brother Maher was requested to favour the Lodge by acting as their deputation for the purpose. The worthy Brother, with his usual kindness and desire to oblige, acceded to the request of the Lodge, and on the 11th presented it.

*To the Right Worshipful Charles Kemey's Kemey's Tynte, M. P.,
Grand Master of the Province of Somerset, &c.*

Right Worshipful Sir and Brother.—It is with feelings of no common attachment that we (the Lodge of Unanimity and Sincerity) at this time desire to employ one of the noblest characteristics of our Craft, that of offering solace to a brother in affliction; although we are most anxious at all opportunities to convey to you assurances of our profound respect, unfeigned gratitude, and warm personal regard, yet we would have supplicated the Almighty Architect of the Universe, and the Most High disposer of his creatures, to have averted so distressing an occasion for exercising this hallowed duty.

Permit us, Right Worshipful Sir, to assure you that we have witnessed with great emotion the affliction which has so long overwhelmed you, and we have offered our anxious prayers for your RELIEF in unsuspected TRUTH, in ardent BROTHERLY LOVE, in equal SINCERITY as UNANIMITY. We have deeply felt the manifest anguish that has wrung the kindest of hearts whilst discharging your fraternal and valued duties, and now as Brother Masons we crave the melancholy indulgence of mingling our heartfelt sympathies in a bereavement which no parent can have more acutely felt—few, with such abundant reason.

We can offer no subject of condolence that has not already presented itself to a mind long exercised in all the most exemplary duties of humanity, but we feel that it is at least some consolation in the severity of your affliction to turn to the blessings that surround you, which we trust will long be continued to you in progressive augmentation.

We would again repeat our assurances of affectionate interest and true fraternal regard, and in the best Masonic feeling we request you to accept the same from us, your brethren of the Lodge of Unanimity and Sincerity. Allow us soon again the advantage of your active energies, and the comfort of your acceptable presence in dispensing the manifold duties which are attached to the high office held by you, so much to the best interests of our invaluable institution, and the well doing of that portion of the Craft whose privilege it is to recognize you, Right Worshipful Sir, as their guardian and director.

Signed at the unanimous request, and on behalf of the,

LODGE OF UNANIMITY AND SINCERITY, No. 327.

*Lodge Room,
Sweet's Hotel, Taunton.*

EALES WHITE, W.M., Prov. J.G.W.

October 10, 1831.

The following is the eloquent reply to the address, abounding in pious sentiment and truly Masonic feeling.

*To the Worshipful Master, Wardens, and Brethren of the Lodge of
Unanimity and Sincerity, No. 327.*

Worshipful Sir and Brethren.—I have the honour to acknowledge the receipt of your address of condolence on the severe affliction which has so long overwhelmed my family and myself, which was completed by the melancholy event that has called forth your sympathy.

In the bitterness of grief for the irreparable loss we have sustained, we have endeavoured to submit with all humility to the decree of the Almighty Creator of all mankind, and disposer of all events. To His mercy we look first for that comfort which He alone can give, and we have the consoling conviction, that as by His holy will and ordinance my late dearly beloved and lamented daughter has been released from the sorrows and sufferings of this world, her blessed spirit has found grace and glory in the presence of the God she adored, and the Saviour upon whose redemption she relied with unshaken confidence, and is now receiving the rewards of a blameless and religious life in joy everlasting.

The truly Masonic feeling and sympathy which has been so warmly and so very elegantly expressed in your address, has proved to me, indeed, that in the midst of affliction the greatest consolation we can receive, (next to that derived from the Almighty Father of all mercies,) is the knowledge that those friends and associates whom we respect and honour partake of our sorrows, and administer their aid in relief of them.

I beg you all to receive my unfeigned and grateful thanks for this fresh proof of that affectionate interest and fraternal regard with which you have always been pleased to honour me, and be assured that it is reciprocally felt on my part.

I pray the Grand Architect of the Universe to bless yourselves and your families with length of days, and every blessing that can attend you and them both hereafter, and I have the honour to remain,

Worshipful Sir and Brethren, . .

Your affectionate friend and Brother,

C. K. K. TYNTE, P. G. M. Somerset.

Hill Street, London,

Oct. 18, 1834.

EDINBURGH.

(From "The Edinburgh Evening Post.")—*The Freemason's Quarterly Review*. London. 1834. "The third number of this new and spirited publication has just been put into our hands, and we are free to confess, that we have unexpectedly found in it more variety, more novelty, and original information of different kinds, than in some peri-

odicals with greater pretensions. Its principal object is stated to be, to open up a medium of Masonic communication among the Brethren, to promulgate the true principles of Freemasonry, and to disabuse the neutral world of the prejudices too often entertained against the Craft; besides which the work will comprehend much valuable information on subjects of general utility and interest. In the present Number we are presented, amongst others, with a curiously erudite article on Masonic Number, from the experienced pen of the Rev. George Oliver, author of various historical works; and with a paper exhibiting much ingenious research upon the antiquity and origin of the Round Tower of Brechin, in Angus, by Doctor Tytler, both of which productions would do honour to any antiquarian or literary journal extant. The Masonic department exceeds our expectations: it is managed with much skill and ability, and there is some good poetry intermingled. The proceedings of Lodges, &c., will be read with lively interest by every Brother, and the tales, or subjects of romance, will be pronounced by the general reader infinitely superior to the trash often met with in magazines. A tale, by Mr. Sheridan Knowles, is announced for the forthcoming number. The "Philosopher and his Pupil" is a classical conception, and the notices of the ancient Scottish Templars afford some curious information. Altogether we have not often met with a more interesting periodical."

[We re-publish the above flattering compliment to our zeal at the earnest request of our Edinburgh Correspondent.—Ed.]

GRAND LODGE OF SCOTLAND.

1834.—The festival of St. Andrew's day falling upon a Sunday, the Grand Lodge of Scotland met for their election of office-bearers on Monday, 1st December last, when the following noblemen and gentlemen were installed, agreeable to the election of the 3rd November.

His Majesty King William IV. Patron of the Masonry of St. John.
 The Most Noble the Marquis of Douglas and Clydesdale, Grand Master.
 The Lord Viscount Fife, Grand Master elect.
 Right Hon. the Earl of Buchan, Past Grand Master.
 Sir John Hay, *Bart.*, *M. P.*, Substitute Grand Master.
 Ronald McDonald, of Staffa, Senior Grand Warden.
 Sir Thomas Dick Lander, Junior Grand Warden.
 Reverend Alexander Stewart, of Douglas, Grand Chaplain.
 Sir William Forbes and Co., Bankers, Grand Treasurers.
 W. A. Lawrie, Esq., Grand Secretary.
 James Bartram, Esq., Grand Clerk. J. Maitland, Assistant Ditto.
 William Burn, Esq., Architect to the Order.
 William Cunningham, Esq., Grand Jeweller.
 Brother Lorimer, Grand Bible-bearer.
 Brothers Buchanan and Ross, Grand Tylers.

In the evening the representatives and visiting Brethren dined together, to the number of nearly 200, in the great room of the Waterloo Hotel, Sir John Hay in the chair; Ronald McDonald, of Staffa, and Sir Thomas Dick Lander, officiating as croupiers. The splendid regimental band of the Scots Greys, all of them Brethren, enlivened the festivity with their performances. After dinner many excellent toasts and speeches were delivered, among which may be particularized, "The Holy Lodge of St. John;" "Our Royal Grand Patron, the King;" "The Queen, the Princess Victoria, and the rest of the Royal Family;" "The Memory of St. Clair, of Rosslyn, to whom the Grand Lodge of Scotland owes its institution;" "The Marquis of Douglas," and "Lord Fincastle;" all of which were admirably given from the chair.

Brother Alexander McNeil, R. W. M. of the Lodge Canongate Kilwinning, No. 2, proposed a toast which, he said, he felt assured would meet with heartfelt and unqualified approbation from every Brother, as it was to the health of one then amongst them, who possessed, he might say, an hereditary claim upon their gratitude and affection—one whose excellent and most esteemed father long filled a post of peculiar trust and importance in the Grand Lodge, and who has left the mantle of his purity and worth to descend upon the shoulders of his no less worthy son; he meant their present Most Worshipful Chairman and Grand Master Substitute elect, and God grant that he may long hold that honourable station, to discharge its high and responsible duties in the same distinguished manner that he has hitherto done.—"Sir John Hay, our Substitute Grand Master."

The cheering and applause which followed this toast expressively marked the feelings of the meeting, and Sir John Hay, with characteristic modesty and talent, returned thanks for the compliment. He then called for a fraternal bumper to "The health of His Royal Highness the Duke of Sussex and the Grand Lodge of England," which was not the less heartily received from the chairman stating, that he had lately seen, by published records of the Grand Lodge of England (The Masonic Quarterly Review *), in which it was stated to be the pleasure of His Royal Highness that the Grand Master of Scotland should always be remembered among their principal toasts.

"The Duke of Leinster and the Grand Lodge of Ireland" succeeded.

The health of "The Reverend Chaplain of the Grand Lodge" was also given, who, in a speech characterized by sound sense and good feeling, and just and enlarged views of the sacred objects of our institution, assured the Brethren that he felt indeed proud to occupy the station once filled by one of the ablest worthies of the church of Scotland—the late Sir Harry Moncrieff Wellwood.

Brother Alexander Deuchar (the Grand Master of Knights Templars of Scotland) then significantly proposed, "Greater prosperity to the funds of the Grand Lodge;" and many other toasts, sentiments, and speeches were given and made ere the anniversary festival terminated.

It is but justice to add that the vocal performances of Messrs. Kenward, Ebsworth, and Gleadhill elicited general applause throughout the evening, which was, indeed, one of the most unexceptionably harmonious meetings that ever took place in the Grand Lodge; and it is to be hoped that its influence and effects may be practically felt throughout the general system of the society in Scotland.

* * * * *

Till, however, The Freemason's Review be in the hands of every Brother, much cannot be expected in Scotland from merely convivial meetings.

ARGUS.

OFFICE-BEARERS OF THE SUPREME GRAND ROYAL ARCH CHAPTER OF
SCOTLAND.

Admiral Sir David Milne, <i>K. C. B.</i>	} Grand Principals.
The Right Hon. the Earl of Moray, <i>K. T.</i>	
The Right Hon. the Earl of Aboyne, <i>K. T.</i>	
Lord Robert Kerr, Grand Principal elect.	
George Aitchison, Esq., Deputy Grand Principal.	
Robert Downie, Esq., of Appin, Substitute Grand Principal.	
Colonel M'Donald, of Dalchosnie, Grand Chancellor.	
Captain J. D. Boswall, of Wardie, <i>R. N.</i>	} Grand Sojourners.
Sir William Molesworth, <i>Bart.</i>	
Robert Stewart, Esq. of Alderston.	
Lieutenant-colonel Harvey, of Castle Semple,	} Grand Scribes.
John Maxton, Esq.	
M. Pringle, Grand Recorder.	
Hon. Fox Maule,	} Grand Standard-bearers.
Hon. Adolphus Frederick Cathcart,	
Alexander Deuchar, Grand Jeweller.	
William Petrie, Grand Tyler.	

OFFICE-BEARERS OF THE ROYAL GRAND CONCLAVE OF THE KNIGHTS
TEMPLARS OF SCOTLAND.

Alexander Deuchar, Esq., Grand Master.
Admiral Sir David Milne, *K. C. B.*, Grand Prior.
Sir Patrick Walker, *Knt.*, Deputy Grand Master.
John James Watts, Esq., of Hawkesdale, Grand Marischal.
Captain Stephen Briggs, *R. N.*, Grand Admiral

Major David Deuchar, Grand Turcopolier.
 William Burn Callander, Esq., of Preston,
 Geo. Lewis Augustus Douglas, Esq., of Tellewhilly, } Grand Captains.
 John Allan de Ballenhard, Esq.
 William Douglas, Esq., *W. S.*, Grand Chancellor.
 James Graham, Esq., of Leitchtown, *W. S.*, Grand Treasurer.
 David Deuchar, Esq., Grand Charaberrlain.
 R. T. Crucefix, *M. D.* } Grand Standard-bearers.
 John Campbell, *M. D.* }
 Thomas Boog, Esq., Grand Armourer.
 W. H. Blackie, *H. P.*, Grand Secretary and Registrar.
 William Petrie, Grand Equerry.

PEEBLES BRIDGE.

August, 1834.—Friday, the 15th current, being the day appointed for placing the key-stone of the last arch of the New Bridge, the quiet and romantic town of Peebles displayed an unusual state of liveliness. At an early hour of the morning, gay groups of the peasantry from the surrounding country began to pour into the Vale of Tweed, and by twelve o'clock the town was thronged with visitors anxious to take a part in the festivities of the day; so great, indeed, was the interest excited by the occasion in this district, that even the gay St. Ronan's was for a day the deserted village.

At one o'clock, the Provost, Magistrates, and Town Council, preceded by their officers, the Incorporated Trades with their banners, and Peebles Kilwinning Lodge, and the other visiting Brethren of the Masonic Craft, to the number of about 300, who had previously been marshalled in their respective halls, moved off in procession to the Tontine Hotel, where a Provincial Grand Lodge had been opened by the Right Worshipful the Provincial Grand Master, Sir John Hay, of Hays-toun, Bart. M. P., assisted by the other office-bearers.

The Provincial Grand Lodge took the rear of the procession, and walked to the town church, where an excellent, impressive, and appropriate discourse was preached by the Rev. Mr. Stewart, of Douglas, the Grand Chaplain, from Hebrews, xiii. 1, "Let brotherly love continue." The service being concluded, the procession left the church in like order, and proceeded round the Old Town, up the High-street, to the bridge. The ceremony of keying the arch was performed with all Masonic pomp, and after a very impressive prayer from the Grand Chaplain, and a highly spirited address by the Provincial Grand Master to the Provost, Magistrates, and others present, upon the great public benefit and utility of the undertaking, the proceedings terminated with many hearty cheers from the assembled multitude.

The procession then walked to the Tontine, where upwards of 130 gentlemen sat down to an excellent dinner, provided by Mr. Cameron, in the ball-room, Sir John Hay, Bart. M. P., in the chair. After many loyal and patriotic speeches and toasts, enlivened with good songs and an excellent instrumental band in the orchestra, the company broke up at seven o'clock. The hall was now splendidly illuminated, and the Provincial Grand Master proceeded at eight o'clock to hold his Lodge, which was attended by all the visiting Brethren upon the occasion, and which filled the hall to an overflow. The grand officers present were, Sir John M. Nasmyth, Bart., Depute Grand Master, Col. Hay, Substitute Master, Mr. Mackenzie, of Portmore, and Mr. Richardson, W. S., Senior and Junior Wardens, Mr. Campbell, of Calzie, Treasurer, Mr. W. A. Lawrie, Secretary, Rev. Mr. Stewart, Chaplain, Mr. Bartram, Clerk, Mr. Bathgate, Bible Master, &c.

'Twere common phrase to say that the evening was spent in the utmost hilarity and conviviality, but it is only justice to state, how much the amiable disposition, social feeling, and true amenity of temper of the Provincial Grand Master, shown by him upon all occasions, but particularly upon this so conspicuous, cast a halo of attachment and delight around his Brethren, which rendered it more than an ordinary exertion to sever the "mystic tie," and not until the pealing of "that hour o' night's dark arch the key-stone," announced from the church tower the signal for the bumper at parting and closing the Lodge, after a day and night spent in the greatest harmony, and which will long be remembered with pleasure by the quiet and pastoral inhabitants of Tweeddale.

DUBLIN.

[Our Correspondent has been rather laudy in his communication. We look for his next with much interest. He will please to bear in mind, that the earlier his letters reach our hands the more attention we shall bestow upon them.]

*"To the Editor.—SIR AND BROTHER.—*Many Brethren here are anxious you should be apprised that the Grand Lodge of Ireland subscribes to your Review: they also wish a general list of subscribers in Dublin should appear. The following Resolution I am also desirous to make known to you.

*'Dublin, Oct. 9, 1834.—*At a meeting of the original Chapter of PRINCE MASONS OF IRELAND, Brother Thos. Wright, M. W. S., K. H. on the Throne.

'It was Resolved unanimously, that the Chapter do subscribe to the Freemasons' Quarterly Review, and that our Secretary, Brother F.

Murphy, be directed to have this Chapter enrolled as subscribers thereto.

(Signed) THOS. MURPHY, Sec.

'Chapter Room, Commercial Buildings, College Green.'

"I hope in my next to forward some interesting information, and meantime remain, Sir and Brother, yours obediently,

"S. K. OVEREND."

PARIS.

The Duc de Trevisé (Marshal Mortier) is re-elected Grand Master of the Order in France.

M. Dupin is re-elected Orator to the Lodge of Trinosophers. The number of Members in this Lodge, it is said, exceed two thousand.

BRAZIL.

Jozé Bonifacio de Andrada continues as Grand Master for the Brazils. DON PEDRO, the late ex-emperor, retired from that office in 1822.

MADRAS.

[The following Correspondence, although not recent, will be interesting to many, if not to all our readers].

It is with much pleasure we comply with the request of a friend in publishing the following correspondence between the W. Master of one of the most zealous Lodges of Free and Accepted Masons on the coast of Coromandel, and the Rev. Brother Scudder.

The same genuine spirit of Freemasonry which has actuated the Lodge St. John, No. 13, to contribute towards the establishment and support of so excellent and laudable an institution, will, we fervently hope, be prominently displayed by the several Masonic Lodges at the Presidency, and that they will thus convince the world, that the principles of true Masonry lead the Craft to unite their efforts in support of all good works; and by evincing their "good will to men," they entertain the hope that their humble endeavours may be deemed acceptable to the Great Architect of the Universe.

To the Rev. Brother Scudder.

"DEAR BROTHER—Referring to a letter from you to Lodge No. 13, St. John at Secundrabad, transmitted by Brother Williams, accompanied with certain papers regarding the School at Jaffna, Ceylon, I have great pleasure in communicating to you that the Lodge has subscribed one hundred rupees in support of that institution; an order for which you will find inclosed.

“After the subject of the papers had been discussed in the Lodge, I forwarded them to the Reverend Brother Darrah, the Chaplain at this station, who assured me he would do all in his power to support and aid your object. I regret that so long a time should have elapsed before this reply, but the delay has arisen from circumstances which could not be controlled. W. Brother Meikle, now W. M. of Lodge No. 13, on my departure has kindly undertaken to forward this letter, and I am certain he will do all he can to support the very laudable and excellent institution over which you preside.

“I remain, dear Brother,

“In all truth, yours very fraternally,

“E. L. SMYTHE,

“W. M. of Lodge St. John, No. 13, at Secundrabad.

To Dr. G. Meikle.

“DEAR BROTHER.—I am favoured with your letter of the 6th instant, inclosing one from Brother Smythe.

“I will thank you to present my fraternal regards to each of the worthy Brethren of your Lodge, and thank them for the interest they have taken in the Jaffna Seminary.

“It has been suggested, ‘Whether we can better act in character as Freemasons, than to assist in erecting in this island of ignorance and darkness, a moral edifice, which will be more excellent in its nature, more beautiful in its proportions, and infinitely more durable and useful than the famed monuments of antiquity, which are now regarded as splendid evidences of the opulence, genius, taste, and public spirit of those who have preceded us in Masonry. The Members of the Noble Lodge at Secundrabad have shown, by their late donation, that it is their delight to lend an assisting hand in the erection of such a building. They have demonstrated to the world, that the motto of our fraternity, ‘Good will to men,’ is not an empty sound.

“Your Lodge is not the only one which has helped us in our work, as you may learn from the following extract of a letter written by our Brethren of Jordan Lodge (Danvers) to our worthy Brother Poor. ‘It was voted in Jordan Lodge, at a regular meeting held Jan. 1st, A.D. 1817, that a committee be appointed to collect, if practicable, by subscription, from the members of this Lodge, the sum of thirty dollars, to be transmitted in the name of the Lodge to our Reverend and worthy Brother Daniel Poor, missionary in the island of Ceylon, for the purpose of supporting and educating a youth of that country in the useful arts and sciences, and in the knowledge of the true God.’

“It may not be irrelevant to remark, that not merely one, but two young men were educated for less than this sum. These young men

are now actively engaged in diffusing that light which it is the joy of Freemasonry to impart.

"That we may all be living stones in that glorious temple which the Great Master-builder of the Universe is erecting at an infinite expense on the only sure foundation (JESUS CHRIST) which is elect and precious, is my most ardent wish.

"I am, dear Brother, very fraternally, &c.

"J. SCUDDER."

✂ WE refer our readers to a request made at page 320, and earnestly solicit their attention to it.

The Masters of all Lodges are reminded of the consequences attending their neglect of the orders of his Royal Highness, the M. W. G. M., as stated in full at page 149.

TO CORRESPONDENTS.

We acknowledge no less than *five* letters complaining of irregularities in the Masonic Calendar, *two* of them, we have ascertained, occur from the neglect in the members of Lodges who have omitted to report the changes to the Grand Secretaries, and thereby themselves incurring the penalty of censure. We shall be ready at any time to report whatever may be considered good for "Freemasonry in general," or of parties "in particular," but are clearly of opinion that the communications ought to have been sent in time to the Grand Secretaries, who would have attended to them, whereas a twelvemonth must now elapse before the corrections can be made.

BRO. ROBT. FIELD is sincerely thanked for his frank communication and support—he will perceive we have acted upon his suggestion.

CLERICUS—1, 2, 3, and 4—Are most gratefully and sincerely thanked. We hope the time is not far distant when we shall with gladness accept their auspicious support in aid of the Masonic Asylums.

REV. H. R. SLADE. A press of matter compels us to postpone his obliging communication.

QUASI. Inadmissible—We have no objection to admonish with candor, but rudeness can please no one.

EARWIG indulges in a morbid view of a very innocent party; he must know there are many who talk largely when safely housed, but are prudent of speech when the proper moment arrives—it is ever thus.—We think the D. G. M. had more reason to complain at the late Communication of the petty intrusions which certainly would not have been attempted with the Grand Master.

VIGIL is probably correct, but we notwithstanding entertain such an estimation of the Masonic integrity of the Brother, whose motion fell to the ground because he had not taken counsel—that we cannot but express our regret that it was not differently framed. It had the unintentional appearance of reflecting upon a high authority instead of promoting explanation upon charges, made by a party employed to carry the orders into effect, and who has thus escaped reproof.

MERCATOR'S communication is very pleasingly written, but as he founds the leading interest upon a very simple fact—in itself not sufficiently important to the effect—we refrain from inserting it. If Mercator will attentively peruse the account which appeared in the Morning News of the 6th November, he will see we are correct. It is proper, however, to

state our belief that the badge which remained in the son's possession corroborated the general facts, by stating the name of his deceased parent and the Lodge to which he had belonged.

PILGRIM. We cannot sufficiently thank our esteemed correspondent.

A PAST GRAND STEWARD eulogizes the arrangements of the last Grand Festival!! and challenges us to prove the *possibility* of a hundred pounds being reserved even by that individual Board for the purposes of charity. Will the following facts *prove* that we were right?—Eighteen Brethren contribute 20*l.* each, the same eighteen Brethren receive back 6*l.* 4*s.* each. What is the *tittle* amount returned to the depositors? The late Brother Cooker would give the answer at something like 11*l.* 12*s.*

A WARNING VOICE reprehends us pretty sharply for some of our late comments, and positively says that the Grand Stewards have no powers whatever. We simply reply—first, We have hardly as yet touched upon the public duties of the Grand Stewards; and secondly, We warn the “voice” that the Grand Stewards should enforce the first article of their duty, see page 42 of the “Constitutions.” While, however, they shall be prevented from becoming a Board until their office is nearly expired, little good can be expected—*more anon.*

AN ADMIRER is respectfully informed that the subject of the appointment of Provincial Grand Masters has very frequently been discussed at the Board of General Purposes, and unanimously approved of, but that Board has no power even to recommend. Many provinces are most solicitous to be so governed, and there can be no doubt of the very great advantages that would be derivable from the immediate appointment to every County where there is a vacancy—but the appeal must be made to the highest quarter.

M. M. should address his Prov. G. M., Lord Combermere.

J. B. V. Many thanks for the letter, which he interdicts us from publishing

SOME ARCH MATTERS.

P. Z. inquires the reason “Why the Grand Scribes address the invitation to the Grand Officers to ‘dinner on table at five o’clock exactly,’ on the days of Quarterly Convocation as ‘M. E. Companion,’ there being in the English Order but one individual entitled to be so addressed?” to which we reply, “we do not know,” but “*we guess*” that if the quantity of printed circulars on hand be not very great, the letter *M* may probably be omitted in the next edition.

P. Z. No. 2, inquires “Would there be any objection to the principals of *Subordinate* Chapters indulging in the luxury of a cup of tea or coffee in the ante-room, before they shall be summoned to enter the Grand Chapter?” to which we reply, certainly not; indeed, such indulgence would beguile the time, which is too often wasted in conjecture and dissatisfaction at being kept in waiting for no purpose.

P. Z. No. 3, inquires, “Why all Past Principals are not admitted at the opening of the Grand Chapter?” to which we reply, we do not know, but “*we guess*” there must be a reason.

P. Z. No. 4, (we wish some other initials could be used) inquires “How is it that on the Committee of General Purposes there should be placed a Companion of subordinate rank to decide upon cases referring frequently to Companions of a superior standing in the Order?” to which we reply, alter the law; but in so doing amend it.

DELTA will learn with pleasure that his objections have been considerably met by the late Committee, and, in fact, they may be said to exist no longer.

PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

June. 23.—Warwick Disfranchisement Bill—several witnesses examined. The Duke of HAMILTON presented a petition from Sir F. Johnstone, one of the claimants of the Annandale Peerage, praying for one month's delay, in order to make out his case. The noble Duke's motion was negatived.

The Marquess of WESTMINSTER moved the second^d reading of the Bill for removing the Civil Disabilities of the Jews. Majority against the second reading 92.

24th.—The Bishop of LLANDAFF presented two petitions against the admission of Dissenters to the Universities. The Earl of WINCHILSEA presented a petition from Captain Aitchison, against the practice of compelling soldiers to pay respect to Roman Catholic ceremonies in foreign countries; and also praying for compensation for the loss of his commission by the sentence of a court-martial at Malta.—The Warwick Borough Bill was further proceeded in.

25th.—Petitions presented in favour of the Established Church.—The proceedings in the Warwick Bill were resumed, and adjourned.

27th.—Petitions presented in favour of the Established Church.—The Borough Justices' Bill was read a second time.—Royal Assent to several Bills.—Earl GREY gave notice, that on Tuesday he should move the renewal of the Coercion Bill.

30th.—The proceedings in the case of the breach of privilege complained of by the Lord Chancellor were resumed, and terminated in the committal of Mr. Bittleston (who admitted himself to be responsible for the article in question) to the custody of the Usher of the Black Rod.

July 1.—The breach of privilege came under discussion again, Lord WYNFORD having presented a petition from the editor of the *Morning Post*, praying their Lordships' forgiveness. Petition ordered to be taken into consideration on Wednesday.—Earl GREY introduced a Bill to renew the Irish Coercion Act until 1st August, 1835; the only alteration in the new Bill being the omission of the Court-Martial clause. Read a first time, and ordered for a second reading on Friday.

2d.—Petitions presented in favour of the Established Church, and for the better observance of the Sabbath.—Mr. Bittleston was brought to the bar, and reprimanded by the Lord Chancellor; after which he was discharged, on payment of the fees.—The Poor Laws Amendment Bill was brought up from the Commons, and read a first time, and ordered for a second reading on Tuesday.

3d.—The Warwick Borough Bill was proceeded in, and again adjourned.—The Duke of RICHMOND presented the Report of the Select Committee appointed to inquire into the expediency of substituting declarations for oaths in certain cases.—Several petitions were presented for the protection of the Established Church, and on other subjects.—

The Irish Securities Bill went through a Committee.—The LORD CHANCELLOR presented a petition praying for the repeal of the stamps upon newspapers.

4th.—The Duke of CUMBERLAND presented ten petitions in favour of the Established Church.—Civil Officers' Compensation Bill read a third time and passed.

7th.—Petitions presented in favour of the Established Church.—Earl GREY, in reply to a remark of Lord Wicklow, censured the conduct of Cabinet Ministers disclosing what passed in the Cabinet. • The Duke of RICHMOND said he had the King's permission to do so.—Earl GREY said as he had not the same permission, he could make no disclosures.

8th.—Petitions were presented in favour of the Established Church, and against the admission of Dissenters to the Universities.—Earl GREY took objections to a direct allusion to language used by himself, as contrary to the usages of Parliament.—The Earl of WINCHILSEA maintained the right of animadverting upon the conduct of public men.—The LORD CHANCELLOR reminded the noble earl that there was a wide difference between commenting upon the public acts of the government and using the expressions of members of either house in petitions.

9th.—On the order of the day being called for to bring up the report of the Irish Coercion Bill, Earl GREY rose to make his expected statement on the subject of the ministerial resignations.—His lordship was so much affected on proceeding to announce the fact of his retirement, that he was obliged to sit down, after an unavailing struggle with his feelings. In a few moments, however, he again rose, and after expressing his astonishment that despatches, not of a public, but of a private and confidential nature, from the Lord Lieutenant of Ireland should be required, he proceeded to observe, "I must say again that such a communication, so made, ought not to have been divulged; but the minister being charged with a breach of faith, in addition to a charge of vacillation as respected the measure itself, and the discussion which took place in the other House of Parliament on the subject, these things placed us in different circumstances, and the consequence was that my noble friend (the Chancellor of the Exchequer), feeling the ground thus slipping from under his feet—feeling the difficult situation in which he was placed in the House of Commons—concluded that he could not, with satisfaction to himself and advantage to the country, continue in his present situation. The being deprived of the assistance of my noble friend, the leading minister in the House of Commons, in whom the strength of ministers in that House lay as a leader, and in losing whom I lost my right arm, placed me in such a situation that I felt I could not continue longer in office with satisfaction to myself—with advantage to my sovereign and my country. Therefore, upon receiving the resignation of my noble friend, I felt an unavoidable necessity to tender my own resignation, and they have both been accepted; and I have only to discharge the duty of my office till such time as his majesty shall be able to appoint a successor."—The Duke of WELLINGTON admitted that the noble earl had explained with great clearness the cause of his own resignation, but he had not explained the cause of the resignations which had led to his own. "That part had been left short of any explanation, at which he was the more surprised, because, if ever there were a set of ministers who, more than all others that had ever gone before them, were placed under the strongest necessity of con-

tinuing to serve their sovereign as long as it was possible for them to do so, the noble earl and his colleagues were those ministers." After taking a review of the acts of the noble earl's administration, his grace concluded by disclaiming all personal hostility, and declaring that he never had opposed the measures of the noble earl except with great pain to himself.—The LORD CHANCELLOR entered into a review of the measures of ministers, and showed the difficulties they had to contend with. The conclusion of his lordship's speech was an impressive eulogium upon the intellectual and moral qualities of the late premier.—The question, which was that the report of the Committee on the Irish Disturbances Bill should be received, was then agreed to.

10th.—Petitions presented in favour of the Established Church, in favour of the Observance of the Lord's Day, and against the Poor Laws Amendment Bill.—The Marquess of LONDONDERRY wished to know whether there existed an administration in this country at present, or whether any steps had been taken for the construction of a new one? if not, he should feel himself justified in moving an adjournment of the House.—The LORD CHANCELLOR said he knew of no resignation up to that moment in the administration, except that of his noble friend and his noble friend the Chancellor of the Exchequer. His lordship declined answering the question whether any steps had been taken to form a new administration.

11th.—Earl GREY replied that the Poor Law Bill certainly involved great consideration, and that if their lordships considered that the incomplete state of the administration rendered it unadvisable to bring it before the House, he would bow to that decision.—It was agreed that the Bill be read a second time that day se'nnight.

14th.—Lord MELBOURNE said, that in obedience to his Majesty's commands, he had undertaken, with the assistance of Lord Althorp, and on the authority of Earl Grey, the formation of a new ministry.

16th.—The LORD CHANCELLOR said that a government had been formed, and that Lord Melbourne would be in his place on Thursday.

17th.—The second reading of the Religious Assemblies' Bill was negatived without a division.—Lord MELBOURNE said it was not intended to proceed with the Bill on their lordships' table for the renewal of the Irish Coercion Act, but that a measure on that subject would be introduced in the House of Commons, which would not contain the three first clauses of the present Bill.—The County Rates Bill read a third time.

21st.—The Earl of LIMERICK complained of mis-statements to the disadvantage of his character by Mr. O'Connell. He felt that he was compelled to notice the matter.—The Marquess of WESTMEATH complained that he, too, had been most unwarrantably attacked, because he had ejected persons from whom he could get no rent.—The LORD CHANCELLOR moved the second reading of the Poor Laws' Amendment Bill.—Carried on division by a majority of 76 to 12.

22d.—Lord DUNCANNON took the oaths and his seat as a peer of the realm.—The Marquess of WESTMEATH, on rising to move for a copy of a portion of a letter addressed by him to the Lord Lieutenant of Ireland, in May last, asked the Lord Chancellor whether, if a bill were introduced into Parliament to punish slanderous attacks upon the characters of individuals made in either House, he would support such a bill?

After some discussion on the point of order, the LORD CHANCELLOR declared that he would not support it; but, on the contrary, he would oppose such a bill, as an infringement upon the Bill of Rights, and an invasion of the freedom of debate. The law, as it stood at present, was efficient for the protection of character; or if any improvement were to be wished, he hoped they might expect it from the propriety and taste of the audience addressed.

24th.—Several petitions were presented in favour of the Established Church.—The Marquess of WESTMEATH complained of the misrepresentations made against Irish landlords.—The Earl of Stradbroke, Viscount Clifden, and the Earl of Limerick bore testimony to their worth and humanity.

26th.—The Irish Coercion Bill was brought from the Commons, and read a first time.

28th.—The Irish Coercion Bill was read a second time, and ordered for a third reading.—The Duke of SUSSEX presented a petition in favour of the claims of Dissenters.

29th.—The Dissenters' Admission Bill was read a first time, and ordered for a second reading.—The Irish Coercion Bill was read a third time and passed.

30th.—Royal Assent was given by commission to the Disturbances Suppression (Ireland) Bill, and several others.

31st.—The Duke of WELLINGTON presented 155 petitions against the admission of Dissenters to the Universities.

August 9th.—On the motion of the LORD CHANCELLOR, it was agreed that the Attorney General should have precedence in all causes in that House, and in every other Court in England. This motion decides the dispute for precedence between the Attorney General and the Lord Advocate of Scotland.

11th.—Previously to the second reading of the Irish Tithe Bill, the Duke of CUMBERLAND presented a petition from the Mayor and Corporation of Dublin, in favour of the Protestant Church of Ireland. His royal highness commented on the inconsistency of the proceedings adopted towards that country; and said that the measure then before their lordships' House was intended to deprive the clergy of a large portion of their property.—The LORD CHANCELLOR defended himself and the government in the course which they had pursued.—Lord MELBOURNE then rose to move the second reading of the Irish Tithe Bill. His lordship entered into a description of the state of the Protestant Church in Ireland, and the resistance opposed by the people to the collection of tithe. A very long debate ensued, which ended in the rejection of the Bill by a majority of 189 against 122.

12th.—Several petitions were presented in favour of the Established Church.—The Church Temporalities Bill went through committee, and the Report was brought up. The Earl of WARWICK entered into some explanations of his conduct in respect to the election for the borough of Warwick, and the Lord Chancellor bore testimony to the disinterested conduct of his lordship during the discussions on the Reform Bill.

15th.—His Majesty entered the House at a quarter to three o'clock. The Speaker of the House of Commons was then summoned, and shortly after appeared, accompanied by several members. After the usual ceremonies, his Majesty delivered the following speech:—

"MY LORDS AND GENTLEMEN,

"The numerous and important questions which have in the present, as in the two preceding years, been submitted to your consideration, have imposed upon you the necessity of extraordinary exertions; and it is with a deep sense of the care and labour which you have bestowed upon the public business, that I at length close this protracted session, and release you from your attendance.

"I continue to receive from all foreign powers assurances of their friendly disposition.

"The negotiations, on account of which the Conferences in London upon the affairs of the Low Countries were suspended, have not yet been brought to a close: and I have still to lament the continued postponement of a final settlement between Holland and Belgium.

"On the other hand, I have derived the most sincere and lively satisfaction from the termination of the civil war which had so long distracted the kingdom of Portugal; and I rejoice to think that the Treaty which the state of affairs in Spain and in Portugal induced me to conclude with the King of the French, the Queen Regent of Spain, and the Regent of Portugal, and which has already been laid before you, contributed materially to produce this happy result.

"Events have occurred in Spain to disappoint, for a time, the hopes of tranquillity in that country, which the pacification of Portugal had inspired.

"To these events, so important to Great Britain, I shall give my most serious attention, in concert with France and the other Powers who are parties to the Treaty of the 22nd of April; and the good understanding which prevails between me and my Allies, encourages me to expect that our united endeavours will be attended with success.

"The peace of Turkey remains undisturbed, and I trust that no event will happen in that quarter to interrupt the tranquillity of Europe.

"I have not failed to observe with approbation that you have directed your attention to those domestic questions which more immediately affect the general welfare of the community, and I have much satisfaction in sanctioning your wise and benevolent intentions by giving my assent to the Act for the amendment and better administration of the laws relating to the Poor in England and Wales. It will be my duty to provide that the authority necessarily vested in Commissioners nominated by the Crown, be exercised with temperance and caution; and I entertain a confident expectation that its prudent and judicious application, as well as the discreet enforcement of the other provisions of the Act, will, by degrees, remedy the evils which at present prevail; and whilst they elevate the character, will increase the comforts, and improve the condition of my people.

"The amendment of the law is one of your first and most important duties, and I rejoice to perceive that it has occupied so much of your attention. The establishment of a Central Court for the trial of offences in the metropolis and its neighbourhood will, I trust, improve the administration of justice within the populous sphere of its jurisdiction, and afford a useful example to every other part of the kingdom.

"To the important subjects of our Jurisprudence and of our Municipal Corporations, your attention will naturally be directed early in the next Session. You may always rest assured of my disposition to co-operate with you in such useful reforms.

"GENTLEMEN OF THE HOUSE OF COMMONS,

"I thank you for the readiness with which you have granted the Supplies. The Estimates laid before you were somewhat lower than those of former years, although they included several extraordinary charges, which will not again occur. The same course of economy will still be steadily pursued. The continued increase of the revenue, notwithstanding the repeal of so many taxes, affords the surest proof that the resources of the country are unimpaired, and justifies the expectation that a perseverance in judicious and well-considered measures will still further promote the industry and augment the wealth of my people.

"MY LORDS AND GENTLEMEN,

"It gives me great gratification to believe, that in returning to your several counties, you will find a prevalence of general tranquillity and of active industry amongst all classes of society. I humbly hope that Divine Providence will vouchsafe a continuance and increase of these blessings, and, in any circumstances which may arise, I shall rely with confidence upon your zeal and fidelity. And I rest satisfied that you will inculcate and encourage that obedience to the laws, and that observance of the duties of religion and morality, which are the only secure foundations of the power and happiness of Empires."

The LORD CHANCELLOR, then, in his Majesty's name, declared the Parliament prorogued to Thursday the 25th day of September.

HOUSE OF COMMONS.

June 23rd.—Mr. O'CONNELL moved a resolution to the effect, that any sums raised in lieu of tithes should, after providing for vested interests, be applied to the objects of general utility and charity. Motion was negatived by a majority of 360 to 69.

24th.—Col. WILLIAMS complained of a breach of privilege, in having, on his way to the House, been interrupted by the troops and police, and moved an address to the Crown on the subject.—Mr. H. BULWER seconded the motion, which, however, was eventually withdrawn.—In answer to Mr. O'Dwyer, respecting Kilmainham Hospital, Mr. ELLICE stated, that it was not the intention of Government to abolish that establishment.

25th.—The Highways Bill was considered in committee.—The Four per Cent. Annuities Bill was read a third time and passed.

26th.—The Lord's Day Bill (No. 2,) went through Committee.—The Game Law Amendment Bill was thrown out upon the second reading by a majority of 55 to 24.—Mr. LANGDALE brought in his Bill to authorize Roman Catholics in England and Wales to be married by clergymen of their own religion. It was read a first time, and ordered for a second reading.

27th.—Mr. O'REILLY asked if the laws of the treaty between Don Miguel and Don Pedro, as stated in the papers, were authentic. He understood that the religious members of convents were excluded from the general amnesty.—Lord PALMERSTON was not able to say when he could lay the treaty on the table of the House.

30th.—Mr. F. BARING brought in a Bill to regulate the conveyance

of newspapers by post, which was read a first time, and ordered to be read a second time on Friday.

July 1st.—Lord ALTHORP moved the third reading of the Poor Law Amendment Bill. Carried by a majority of 187 to 50.

2nd.—The House went into Committee on the Universities Admission Bill.—Sir G. MURRAY made some observations, and objected to its principle as a source of schism.—The SPEAKER also objected to the measure, as likely to overturn the discipline of the Universities. The Bill went through the Committee; and the report was ordered to be brought up on Monday next.

3rd.—A long conversation took place between Mr. Littleton and Mr. O'Connell on the subject of certain communications which had taken place between them previous to the bringing in the Irish Coercion Bill, which terminated in Mr. O'Connell making a motion for an address to his Majesty, praying that he would be pleased to order that a copy of all the correspondence which had passed between the Lord Lieutenant of Ireland and his Majesty's Government, respecting the renewal of the Coercion Bill, be laid before the House.—After some discussion, Mr. O'Connell said he would not press his motion to a division.

4th.—Lord ALTHORP brought up an estimate of remuneration to the officers, seamen, &c. who were engaged in the battle of Navarino.—Mr. H. GRATTAN gave notice of a motion to the effect that the Minister of the Crown who should introduce the Coercion Bill into the House without inquiry, was unfit for the office of adviser of the Crown, and unworthy of a seat in that House.

7th.—Lord ALTHORP, in presenting papers respecting the state of Ireland, and moving that they be printed, stated that, in consequence of what had taken place on Thursday in that House, Mr. Littleton had tendered his resignation, but he had been induced to retain office at the request of Earl Grey and the rest of the Cabinet.—The Resolutions in Committee for a grant out of the Consolidated Fund to the Irish Church were carried by a majority of 181 against 106.

9th.—Lord PALMERSTON laid on the table a copy of the Quadruple Treaty, the ratification of which, his Lordship said, had been delayed on the part of Don Pedro by accidental circumstances.—Lord ALTHORP having announced the resignation of the Ministry, entered into an explanation of the circumstances which led to it. His Lordship said, "The private communications from the Lord Lieutenant of Ireland were brought under the consideration of the Cabinet the week before last. I felt the difficulty was so great that it would be impossible I could, with any dignity, or with credit to myself, after my present opinions were so far known, conduct this Bill through its stages in the House, and I therefore wrote to Lord Grey, begging that he would tender my resignation to his Majesty, which he was graciously pleased to accept."—Mr. LITTLETON repeated his regret for the error into which he had fallen, and alluded to the circumstances under which he had acted.—Mr. O'CONNELL expressed the satisfaction which he felt at the statement of the Right Hon. Gentleman. He rose not to justify himself, but to take his share of the blame.—Mr. HUME said his confidence in the Noble Lord (Althorp) had never been shaken.

10th.—Mr. HUME withdrew his motion on the state of the nation, and moved that the House should adjourn to Monday.

14th.—Lord ALTHORP made a communication relative to the formation of a new ministry, similar to that made by Lord Melbourne in the House of Lords, and moved that the House, at its rising, do adjourn till Thursday, which was agreed to without discussion.

17th.—Lord ALTHORP stated that Lord Melbourne had completed the arrangements for the formation of an administration: Lord Duncannon was to be Home Secretary; Sir John Hobhouse, Commissioner of the Woods and Forests; and that he (Lord A.) would continue Chancellor of the Exchequer, in compliance with the gracious request of his Majesty. The principle of the Administration would be, consistently with the safety of the institutions of the country, to carry on such reforms as he thought the people had a right to expect from the reform of Parliament. He added that Lord Melbourne would be at the head of the Government; and concluded with moving for a new writ for Nottingham, in the room of Lord Duncannon. He should hereafter move for leave to bring in a Bill to renew the Coercion Act, with modifications. With respect to the Church Rates Bill, he was not prepared to say what was the determination of the Government.—Mr. GIBBORNE said that the Government had been ground down to an assemblage of *pure old Whigs*.—Sir R. PEEL corrected this mistake, and on Lord PALMERSTON remonstrating, Sir R. PEEL said, being appealed to by the noble lord, I must say, that I certainly do consider that the noble lord cannot be considered as a *pure old Whig*. I remember that the noble lord was a member of Mr. Percival's Administration—of Lord Liverpool's Administration—Of Canning's Administration—of Lord Ripon's Administration—of the Duke of Wellington's Administration. I certainly do not think that the noble lord, having been a member of these Administrations, can by any means come under the denomination of a *pure old Whig*.—Sir H. HARDINGE subsequently observed that the noble lord should rather be called a *juvenile Whig*, or a *pure young Whig*.

21st.—The second reading of the Irish Coercion Bill was carried by a majority of 146 to 25. —In a Committee of Supply the sum of 60,000*l.* was granted for the officers, seamen, &c. engaged in the Battle of Navarino; and the sum of 5000*l.* to Capt. Ross for his services.

22nd.—The Irish Coercion Bill was committed, and the Committee was occupied to a late hour in the consideration of its several clauses.

23rd.—A petition was presented for the abolition of military flogging, which led to a long debate.—Mr. O'CONNELL, as Chairman of the Inns of Court Committee, brought forward the evidence given by Lord Western, as to the 500*l.* forwarded by Mr. Ellice, the Secretary to the Treasury, to promote the election of Mr. Mayhew for Colchester, and, as a matter of privilege, urging inquiry, to show that it was not the public money that had been so used. He moved that it be referred to a Committee of Privileges. The motion was negatived by a majority of 113 to 34.

25th.—Several petitions were presented from Ireland in favour of the Established Church.—Mr. FINCH presented a petition from William Mears, complaining of a Roman Catholic priest in Ireland having urged his people to commit violence upon a scripture-reader, who in retaliation only quoted some texts, for which he was taken before the magistrate and held to bail on the instigation of the said priest, and praying for liberty of conscience.—Mr. O'EWYER had no doubt that the peti-

tioner was some insolent fanatic, who had first insulted the priest, and interfered with his congregation. Ireland was infested with a set of fanatics who had no honest vocation, but went about to disturb the country; and, if let alone, would create such a reign of terror and persecution, that all Birmingham would not be able to supply a sufficient number of thumb-screws and gridirons to torture the Roman Catholics with.—Eventually the petition was ordered to be laid on the table.

26th.—The Irish Coercion Bill was read a third time and passed.

28th.—The Universities Admission Bill was passed, after a debate, by a majority of 164 to 75.

29th.—The Southern Australian Colonization Bill went through Committee.—Mr. HURT inquired whether Major Pitman, who had been convicted before magistrates at Exeter, for an assault upon his servant, was continued in the commission of justice of the peace.—Lord EBRINGTON said that the facts had been submitted to the Lord Chancellor, and that his lordship had directed further inquiries to be made.—Mr. O'CONNEL moved that the Irish Tithe Bill be committed that day six months.—Mr. LITTLETON opposed the motion; which, after a long debate, was negatived by 154 to 14. The House went into Committee on the bill, and several clauses were discussed.

30th.—Sir J. HOBHOUSE said it was the intention of Government to open to the public that part of the Regents'-park on the banks of the canal on the northern side of the park, and that no other part of the park would at present be thrown open to the public.—The House went into Committee on the Irish Tithe Bill, when the debate on clause 3 was resumed.—Mr. O'CONNEL moved an amendment, which was carried, after a long discussion, by a majority of 82 against 33. In consequence of Ministers being thus left in a minority, several clauses were postponed, and other clauses omitted.

31st.—The House went into Committee on the Church Temporalities (Ireland).—On the motion that the House resolve into Committee on the Tithes (Ireland) Bill, Col. DAVIES moved an amendment that it was inexpedient to make any payment out of the Consolidated Fund in order to carry into effect the Bill. After some discussion the original motion was carried by 78 against 14.—The House then went into Committee on the House of Commons' Offices Bill. The first clause, reducing the Speaker's salary from 6000*l.* to 5000*l.* a-year, was carried upon a division by 36 against 18.

Aug. 1st.—SIR FRANCIS VINCENT presented a petition from Lieut.-Colonel Home, late of the 3rd Guards, complaining of the circumstances under which he was deprived of his commission, and praying redress. The petition was laid on the table.—A message from the Lords announced that their lordships had agreed to the County Coroner's Bill.—The House went into Committee on the Irish Tithe Bill, and several clauses were agreed to.

2nd.—The House went into Committee on the Church Temporalities Ireland Bill.—The Pensions Civil Offices Bill, and the Exchequer Bills Bill, went through Committee.

4th.—The Report of the Irish Tithe Bill was further considered, and agreed to.—The House went into Committee of Supply, and several grants of money were voted.—The report on the Irish Church Tempo-

ralities' Bill was received.—The Militia Bill, and the Norfolk Island Bill, were read a third time and passed.

5th.—Mr. LITTLETON moved the third reading of the Tithes (Ireland) Bill, and stated that the perpetuity fund would be 91,000*l.*, the demand on it 66,000*l.*, leaving a balance of 25,000*l.* in the hands of the Commissioners for optional purposes. The loan they had had of 100,000*l.* was to be repaid by instalments. After some discussion the Bill was read a third time and passed; as were also the Irish Church Temporalities' Bill, the Exchequer Bills Bill, the Foreign Enlistment Bill, and the Australian Colonization Bill.

6th.—Sir EL COWBRINGTON presented a petition from Lieut. R. Milner, complaining of having been dismissed from the navy, and deprived of his half-pay.—Mr. WALLACE presented a petition on the subject of the Post Office regulations, complaining of partiality in the delivery of letters. The Chancellor of the Exchequer promised that inquiry should be made on the subject.

7th.—Lord ALTHORP moved an Address of Thanks to his Majesty, which was unanimously agreed to, for the King's gracious abandonment of his reversionary title to attainted property in Ireland.—The Fines and Recovery (Ireland) Bill, the Court of Chancery (Ireland) Bill, the Post Roads (Ireland) Bill, and several others, were read a third time and passed.—The House went into Committee on the Sessional Votes for the Officers of the House, when a desultory conversation took place on the inconvenience of the present House of Commons.—Lord J. RUSSELL moved that no writ for the borough of Warwick be issued until the 20th of February next, which was carried by a majority of 67 against 18.

8th.—Col. EVANS and Mr. DENNISON presented petitions for the abolition of flogging in the Army, which led to considerable discussion.—Mr. WILKS inquired what had been done by the Government in the case of Major Pitman, who was sentenced by his brother Magistrate to pay a fine of 5*l.* for an assault on his female servant.—Mr. E. J. STANLEY said that the Government felt that the matter could not be in better hands than in those of the Noble Lord, the Lord Lieutenant of the county, and therefore left the investigation of the circumstances of the case to him.—Lord EBRINGTON said, that as Lord Lieutenant of the county, he had felt it his duty to state to the Lord Chancellor the circumstances of this case, with the conviction that had been obtained, and the Lord Chancellor had, in consequence, felt it his duty to remove the magistrate in question from the commission.

11th.—The Lords' amendments to the Poor Bill were taken into consideration. One amendment, which consisted in the rejection of the 18th clause of the bill, as sent from the Commons, occasioned a debate: the result was, that a conference was requested of the Lords, in which the reasons for dissenting from the amendment were to be discussed. The other amendments were, after some debate, agreed to.

15th.—The House met at two o'clock, and several petitions were presented in favour of the Established Church.—The Usher of the Black Rod shortly afterwards summoned the House to attend the House of Lords, to hear the King's Speech.

[Parliament now stands prorogued until the 15th January.]

THE WRECKER.

BY BROTHER J. SHERIDAN KNOWLES, AUTHOR OF "THE WIFE," ETC.*

THREE days had the gale continued. A lee shore, a boiling sea, and on the coast of Cornwall! Heavens, 'twas a wild and fearful offing! Foam! foam! foam! which way soever you looked. Nothing but foam! Black reefs of huge rocks—that even in the highest spring tides were never completely covered—discernible only by a spot or two, here and there, so thick the breakers fell upon them!—The spray, flying over the cliffs, fifty—sixty feet and more, above the level of the sea, and spreading acres over the land! And all above pitch dark, and at noon-day! Every thing, but man, seemed to cower before the spirit of the storm. The shore, which consisted partly of gigantic groups of rocks, partly of shingle, was lined with human beings—some in parties, and some alone—promiscuously furnished with boat-hooks, gaffs, grapples, hatchets and knives, prepared to dispute with the waves, or with one another, the plunder of the fated craft that might be driven within the jaws of that inhospitable bay. Expectation glistened in their eyes—which kept prowling backwards and forwards, far and near, over the waste of waters. They were Wreckers. Not a few women, and even some children, were among them; nor were these unprovided against the approach of the wished-for prey. All seemed to have their appropriated places, whence, if they stirred, it was only a step or two, to be retraced the next minute. Little was spoken.

At one and the same moment every head was turned towards the cliff at a wild and shrill halloo that rang from it.

"'Tis only Kato!" cried one here and there, as a female rapidly descended by a crevice which few among the lookers on would have attempted, and then with a wary foot. "The crazy jade will break her neck," carelessly remarked one to another. But the maniac was safe in her utter recklessness or unconsciousness of danger.

"A lovely day! a fair, lovely day!" exclaimed she to the first group she came up to. "Good luck to you, friends; any thing yet? No, no," she continued, replying to her own question. "White to the north—white to the west—white to the south—all white. Not a spot upon the water! But it is coming—it is coming—it is coming!" she reiterated, ascending to the top of her voice. "I saw it last night; a huge black hull—one mast standing out of three; guns and stores overboard; rising and sinking, rocking and reeling, driving full bump upon the reef where the William and Mary was stove in ten cursed years ago. I saw it," she repeated, eyeing the standers-by, all round, with a look

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that dared incredulity; then sinking all at once into a half whisper. "Hist!" he added, "hilt! 'Twill be a handful for you, and a load for you, and more than you can carry for you," addressing her auditors alternately; "casks, cases, chests, gear, and gold! But what will it be for Black Norris? What, think you, will it be for him? You cannot tell, but I can. Let me see, let me see," she repeated to herself, musing, "when will his time be out?"

"Whose time?" inquired one among the group she was addressing.

"One, two, three,"—she went on without noticing the question till she had counted seven. "His seven years were out last April. Old Norris is on his way back by this. He was transported last April seven years, just three years after he murdered my father."

"Hush, you crazy slut," exclaimed the one that had last spoken, "have you not had enough of Black Norris already? Would you like a swim in the creek again? Hush, you crazy jade!"

"Crazy!" she echoed, "ay, crazy indeed! Blessed be heaven that made me so. It knows its own ways best; I saw my father murdered, though his murderer saw not me. They were struggling which should keep possession of a plank that had been washed ashore—'tis now a table in Black Norris's house. • Old Norris's knife decided it. I was powerless with the fright; I could neither speak nor stir. I went mad, and the judge would not believe me. I could tell my story better now. There she is!" shrieked the half-dereanged girl, pointing towards the offing at the southern extremity of the bay.

"Where? where?" eagerly inquired the by-standers.

"No!" she resumed, after a minute or two, during which her eyeballs kept straining in the direction towards which she had pointed. "No," she resumed, dropping her hand, "but she is coming; and Black Norris will neither want roof nor board, gold nor gear to welcome back the father that bred him up to his own trade! But where is he?" inquired she earnestly; "he must be here, he has his work to do. Ha! ha! am I mad?" she wildly asked herself. "Where is Black Norris? I'll tell you, though I no more see him than you do. Black Norris is at his post! And where is that? Why upon the reef where the William and Mary was stove in!" The vessel she spoke of was a sloop that had been wrecked in the bay, and in which she had lost a brother.

A tall brawny figure, in advance of the irregular line of Wreckers, kept his station upon the landward end of an enormous ridge of rocks that gradually dipped into the sea, at the southern extremity of the bay. His hair, black and lank, thrown back from a swarthy and ill-favoured visage, hung half way down his shoulders. His eyes, dark, small, and glistening and in perpetual motion, rapidly traversed the sea from point to point. A long boat-hook, clenched with both his hands, rested

across his knees; and in a belt which encircled his waist were stuck a huge clasp knife and a hatchet. He was frequently covered with the surf, but he seemed to heed it no more than the rock that scattered it into mist.

"A lovely day! a fair lovely day!" cried the maniac, conciliatingly accosting him; "How beest thou, this bonny day, Black Norris?" The Wrecker cast a scowling look upon her. "Nay, I am good now," she continued, in a deprecating tone—"don't be angry with me, I'll never be a naughty wench again and tell them who it was that murdered——." The Wrecker moved his hand towards his knife. "Nay, nay, Black Norris," cried she coaxingly, and dropping her voice into a whisper, "keep it for other work! you'll want it before night! There will be need of axe, hook, knife, and all; for the storm is lively yet! The sea shows no signs of going down; the breakers keep tumbling upon the shore, rolling the shingles up and down. By and by, Black Norris, they'll have something better to play with. 'Tis coming, 'tis coming! I saw it last night—a huge, black hull, one mast standing out of three; guns and stores overboard; rising and sinking, rocking and reeling; driving full bump upon the reef where the William and Mary was stove in. Yes, Black Norris, upon the very reef on which you stand."

"Silence, jade!" exclaimed the Wrecker, looking from beneath his hand, which now he had lifted to his brow and placed there horizontally, at the same time leaning eagerly forward.

"In the south?" inquired the maniac.

"Yes!"

"Just clear of the point?"

"Yes; the looming of something. I see a mast; 'tis a sloop."

"'Tis a ship!" cried the maniac.

"Peace, jade, again," cried the Wrecker. "What knowest thou about the matter?"—Both were silent for about a minute or two.

"'Tis a ship!" at length exultingly exclaimed the maniac. "Look, if you have eyes, Black Norris. See! there is the huge black hull!"

"And so there is," replied the Wrecker; "so there is. She is driving right into the bay, and coming broadside on."

A huge, black hull she was, high out of water. Reeling and pitching she came on, every now and then staggering at the stroke of some sea that broke upon her. She was nearing the breakers fast. "Now!—now!—now!" was echoed along the shore; but she kept floating yet, so light had they made her. She was now fairly among the breakers. Once she struck, yet went on! Again she struck, and a long continued crash, mingled with shouts and shrieks, came undulating upon the ears of the Wreckers. "She is hard on," they exclaimed; and the shore was all a-stir.

"That does for her!" cried several all at once, as an enormous sea, towering, as if charged with her doom, rolled right upon her, breaking when it reached her, with a fury that sent the spray to the clouds, and totally hid her from the beach. They were right; when she became visible again, the whole of her larboard¹ broadside was stove in. In a minute, men, women, and children were up to their waists in the surf. Another sea sent her to pieces. Spars, planks, pulleys, and cordage, now came floating in, and every one went to business—Every one except Black Norris.

Nothing seemed to come within reach of him. Still he kept his station upon the reef—a post which by common consent appeared to be yielded to him, and was disputed by none. In advance of him stood the maniac, regardless of the surf with which she was sometimes more than half covered. In one direction alone she kept looking; a kind of cove produced by a forking in the reef. Thence she never took her eyes except to throw a glance at Black Norris, whenever he made a movement, as if he was about to quit the stand which he had chosen.

"It will be here," she kept repeating, "It will be here!—that which will be worth the hull to thee, were it high and dry and all thy own! Wait for it, I say. 'Tis sent to thee, and will be here!" Did I not tell thee of the huge black hull, and did it not come? As surely that will come, which in the huge black hull was sent to thee! Be ready with thy boat-hook. The minutes are counted! The wave which is to bring it is coming! I know it—I see it!—there, take my place, and be ready! There it is!"

The Wrecker did as the maniac instructed him. He saw something; it was almost within the reach of his boat-hook.

"'Tis a body, Black Norris!—'Tis a body!—Mind what you are about! Hook it by the clothes! Keep it clear of the rocks! Round!—Round!—Round!—Round into this nook, Black Norris! That's right! See how snugly it lies there! Now take a hold of it with thy hands and draw it carefully up the beach, for I warrant the pockets are full!"

She was right. Scarcely was the body clear of the surf, when the Wrecker began to rifle it. The pockets were full. One of them was speedily emptied, when a laugh from the maniac, who, squatting, sat gibbering at the head, arrested him in the act of examining the contents.

"What laugh'st thou at, jade?" inquired he, sullenly.

"At the fine lovely day that I have brought you," she replied.

"Peace! I say," rejoined the Wrecker, drawing a string of jewels out of a case which he had just opened. "Diamonds!" he exclaimed. The maniac laughed again.

"Wilt thou not stop thy cursed mouth?" vociferated the Wrecker.

"Nay, Black Norris," she replied, "take no heed of me, but go on. Did I not tell you it was coming? You ought not to be angry with

me, Black Norris! You ought not to be angry with any one, upon this bonny day!"

The Wrecker scowled at her, doubtingly, for a second or two, and then proceeded with his task. "Gold!" cried he to himself, as he emptied into his hand a portion of the contents of a heavy purse. "Fine, broad, yellow pieces!" Another laugh from the maniac.

"I tell thee what, mad Kate!" vociferated the Wrecker; "take to thy heels, and at once, or abide the consequence, if thou utterest that sound again."

"Softly, Black Norris," whispered the maniac; "speak softly, or he'll hear you!"

"Who, jade?" interrogated the Wrecker, starting from his knees.

"The owner of the diamonds and the gold. His eyes have been moving for the last minute, and now they are wide open."

The Wrecker just threw a glance at the head of the shipwrecked man; then approaching the maniac—"There, Kate," said he, in a conciliating tone, at the same time putting a piece of the gold into her hand; "I thank thee for helping me—get thee home with that. Say what thou wilt—do what thou wilt, I shall never be angry with thee again. Leave me alone, good girl! Go, Kate; go!"

The maniac looked at the Wrecker for a moment, smiled at him—nodded her head once or twice significantly, and darting towards a path which led up the beach to the cliff, and which was sheltered on each side by a screen of rocks, was quickly out of sight.

The Wrecker now began to reconnoitre all around him. Every one was engrossed with his occupation, securing, and placing in a heap, such portions of the wreck, or such articles of property, as were washed within his reach. His hand approached his knife—grasped it—the weapon was half released from his belt, when it was suddenly replaced, and the hand transferred to his axe—the counterpoise to which was a continuation of the iron that composed the blade, of a wedge-like figure, broad, and flattened at the end. In a minute the weapon swung by his side. Once again he reconnoitred the beach; then turned towards the prostrate man. The chest was evidently heaving. The Wrecker, in spite of himself, began to shake from head to foot; he advanced a step, but stopped at a low, struggling sound, between voice and breath!—A hand was slightly moved!—He advanced another step—Another—He was within a stride of the head; he sank, or rather dropped upon one knee. The eyes of the seaman moved—they were strained backwards and glared upon the Wrecker. Another hand now clenched the axe. The weapon was slowly lifted—the edge averted, and the blunt end suspended at a little distance over the forehead of him that lay—"Twas raised—it hovered a moment or two, then fell with a short dull crash.

There was a pause for a moment or two more Body, limb, eye,—every thing were stone still !

“ I have finished him ! ” murmured the Wrecker, throwing his weapon behind him; “ all is safe ! ”

“ Ha, ha ! you have done it,” screamed one at his back. He turned and beheld the maniac with the hat-het in her hand : her eyes flashed upon him, as if they lightened ! “ Stir not, Black Norris ! ” she continued, seeing he was about to rush upon her ; “ stir not, unless you would have me give the corpse a companion ! Let me get farther from thee without doing thee a mischief, and I will tell thee something.” She retreated a dozen paces or so, the Wrecker not daring to move. “ Black Norris,” she resumed, “ did I not tell thee it was a fair lovely day, and is it not so ? Ay, and a bonny one, too. And why, Black Norris, is it a fair, comely, bonny day ? Shall I tell thee ? I will. Thy father will come home to thee to-day ; and fit he should ; for ’tis the very day, Black Norris—the fair, the lovely, the bonnie—cursed—day, on which, ten years ago—there, on the very spot on which you stand—he was the murderer of *my* father !—Stir not ! Black Norris ! follow me not ! Keep your own counsel, and good by ! ” She vanished. The Wrecker did not attempt to pursue her !

By the fire of a miserable hut, was seated upon a stool a female, young, but of haggard appearance. At her breast lay an infant, which she was trying to lull, rocking to and fro with a low and melancholy hum. Every now and then she paused and listened, and then resumed her maternal task. At length, the child fell asleep, and was transferred from her lap to a wretched pallet which stood in an inner apartment. She returned. A cooking vessel was on the fire—she lifted the lid—the steam faintly rose from its contents : “ Will it never grow hot ? ” she impatiently exclaimed ; and resorting to a bellows, through the sides of which escaped the greater portion of the air which was intended for the proper vent, proceeded assiduously, but almost in vain, to urge the sluggish fuel. “ He’ll brain me if he comes home and I not ready,” she cried to herself in a querulous tone : “ God grant there may be a wreck to-day, and I shall have peace for a time ! Would I had never married him—but for my child ! ” she added ; “ but for my child ! ”

“ Let me in ! ” cried the Wrecker, at the door.

She let him in. In one hand he carried his boat-hook, and in the other a bundle of clothes. “ Here ! ” he exclaimed. She took them from him and set them down.

“ Any luck, Norris ? ” she inquired faintly.

“ Yes ! ” was his sullen reply. “ Why the devil do you ask with such a face as that ? ”

“ I was afraid you had come bad speed.”

"Why?" inquired he sternly:

"Why, from your looks, Norris."

"Curse thee!" muttered the Wrecker; "what business hast thou to mind my looks? Why is the table uncovered?" he added fiercely: "the devil spread it for thee! Hast thou not victuals in the house? Hast thou not fuel? Hast thou not hands? And why is not my supper ready? Bestir thee, I say! I have business to do in the next room; on thy life, let me not be disturbed. Give me the key of the great trunk."

"Don't wake the child, Norris," entreatingly enjoined his wife, giving him the key; "he has only just this moment gone to sleep."

"Curse the child!" muttered the Wrecker. "Thou thinkest of nothing but the child!" He went into the room, shut the door after him, and bolted it.

He now leisurely examined his share of the plunder. The jewels were of the most costly description—the Wrecker was not ignorant of the nature or value of such things. There was an entire set: necklace, ear-rings, bracelets,—all brilliants. He emptied the purse of its contents and counted them; there was enough to make him a wealthy man for many a day. There were several packets into which he had not looked. He opened them one after another—All contained riches! He placed the things on the floor, applied the key, and hastened to deposit his treasure in the bottom of the trunk.

He was proceeding carefully with his pleasant occupation, when he thought he heard the shuffling of several feet in the outer apartment; he stopped and listened.

"Norris!" whispered his wife at the door. The Wrecker did not reply, but went on, for now all was silent.

"Norris!" she repeated, "you are wanted."

"Let them wait!" vociferated the Wrecker; "I would not come for my father," added he, muttering to himself. At length the last article was disposed of; he locked the trunk, and unbolting the door, opened it.

"Well! is my supper laid?" he morosely demanded, entering the outer apartment, and looking towards the table—A corpse lay stretched upon it. At the foot was a group of his neighbours with uncovered heads—the Wrecker stood stock still.

"What is this?" at length he inquired, with a bold voice, striving to conceal a cowering heart.

"These must be the clothes," exclaimed one of the group, stepping from the rest and lifting the bundle which Norris had brought in.

"What clothes—whose clothes?" fiercely demanded the Wrecker.

"Why, your father's," replied the other.

"My father's!"

"Yes; there he lies upon the table. It is your own father's body,

Norris, which you have been stripping—'tis the only one that has been washed ashore."

The Wrecker did not speak. He looked at the body; then at the group; then at his wife, who, to all appearance, almost as bloodless as the corpse, stood staring upon him, and then at the body again. Suddenly, he seemed to recover his self-possession. He approached the table, half seated himself on the corner of it, and folding his arms, kept swinging the leg of the limb that was supported. There was a dead silence for several minutes.

"It can't be helped," he at length exclaimed; "the dead have no need of clothes. We'll wake him and bury him to-night."

"To-night?" exclaimed his wife in a tone of expostulation.

"To-night!" thundered the Wrecker, turning upon her like a tiger.

"Norris!" cried one.

"Norris!" cried another.

"Your father, Norris!" ejaculated a third.

"To-night, Norris!" cried several altogether.

"To-night!" persisted the Wrecker. "The gallows be my portion if he shall not be buried to-night! Is he not my own father?" added he, scornfully eying the group; "come, come," he continued, lowering his tone, and changing the expression of his countenance, "a dead man is only dust—come! Pipes, tobacco, and spirits! We'll wake him and bury him to-night."

Reflection upon the treat promised at once conciliated objection. Pipes, tobacco, and spirits were speedily procured, and laid upon the same table with the corpse, which was now covered with a sheet. Black Norris sat at the head. His neighbours, whose number was increased by occasional droppers in, accommodating themselves as they could, with stools, empty kegs placed an-end, and fragments of planks, converted into temporary forms, sat ranged in front and at each side of him. The room waxed merry, save where the Wrecker's wife, seated on the floor by the fire, sat silent with her head against the wall. The first supply of spirits was out.

"I'll bring you more and better!" cried the Wrecker; "what we have drunk has had a visit from the well; I'll fetch you that which shall be as pure as when it was running from the worm."

He disappeared, and in about ten minutes, or at the most a quarter of an hour, returned with a fish supply. The door being open, he entered without being noticed, but stopped short upon observing that the whole of the company were gathered round the place which he had just quitted, some striving to see over the shoulders of others—the eyes of all directed toward the head of the dead man.

"'Tis an ugly mark!" said one.

"No rock could do that!" said another.

"A stone might do it," said a third.

"Yes, in a hand!" remarked a fourth—"or a hammer," he added.

"'Tis more like the blunt end of an axe!" observed he that had spoken first. A chill ran through the veins of the Wrecker. For the moment he was bereft of the power of speech or motion. The speaker continued—

"I'd swear to it!" he said. "'Tis the blunt end of an axe, or 'tis nothing. Here is the edge all round as plain as the palm of my hand! Put your fingers here," he cried, addressing his neighbour, "do you feel? I would not be Black Norris for all that the whole of you have got by this day's work!"

"Why?" roared Black Norris, making a desperate effort, and advancing to the foot of the table.

"Why?" echoed the other; "why, who was it that stove your father's forehead in?"

"No one!" replied the Wrecker.

"You lie!" rejoined the man; "it was yourself!"

Scarce had he spoken, when the hands of Black Norris were at his throat.

"Say that again, and I'll tear your tongue out!" vociferated the Wrecker.

"I'll say it and swear it!" persisted the other, though gasping in the Wrecker's herculean gripe.

"Let him go!" cried several altogether. The Wrecker paid no heed to them. Three or four of the strongest and the boldest rushed together upon him, overpowered him, and rescued the almost suffocating man. The Wrecker drew his knife and brandished it. They rushed upon him again, and wrenched it from his hand. His wife now ran towards him and sank before him, with one arm clasping him round the knees, while with the other she supported her infant. A blow—and wife and child were stretched upon the floor! For a second or two the Wrecker stood glaring round the apartment like an infuriate demon! then suddenly vanished into the other room. He searched here and there for something, uttering the most savage imprecations every time he was disappointed in finding what he wanted. At last he laid his hand upon a pistol, then upon its fellow, and presently he found a pouch filled with bullets, and a powder-horn. He leisurely loaded and primed the weapons, and proceeding to the door with one in each hand, advanced a stride into the outer apartment.

"Now!" roared he, "who is the man to come on?"

A wild, shrill, piercing, laugh, was the reply to his challenge. The maniac was standing at the head of the table; the Wrecker's axe was in her hand, the blunt end resting on the forehead of the corpse.

"Ha! ha!" she cried exultingly, "Welcome, Black Norris! wel-

come! There is your father, a corpse, upon the piece of wood for which he murdered *my* father, and there is your axe upon the mark, which you left in your father's forehead; when I told you his eyes were moving, and you wist not who it was, and coaxed me to leave you with him alone. But I knew you—I knew you, Black Norris, and stole quick and softly back, and saw you give the blow, and heard the crash, and snatched up your hatchet when you threw it behind you, and ran away with it! Give you joy now, Black Norris, of your diamonds, and of your gold too—a piece of which you gave me—here it is!—to go away that nobody might be by, when you murdered your father—A fair day, Black Norris, is it not?—Ha! ha!—A fair, lovely day!—Ha! ha!—A fair, lovely, bonny day! Is it not, Black Norris? Is it not?”

The Wrecker gradually raised his right hand in the direction of the maniac, till the pistol which he held was nearly brought to a level, when the weapon was struck from his grasp; and at the same moment, he found himself pinioned. He was in the hands of four of the preventive guard. They had placed themselves on each side of the door, and had not been perceived by him as he entered. At a signal, they were joined by several of their comrades.

It is superfluous to relate the sequel, or the means which led to it. In three months after, a gibbet stood upon the beach. A figure was suspended from it. A creaking and clanking were heard whenever the wind blew. Fair or foul, regularly every day at noon, the maniac sat at the foot of that mortal tree; and still it was her salutation to any one that chanced to pass—“A fair day!—A fair, lovely day!—A fair, lovely, bonny day!”

Shortly after the execution of Black Norris, it was ascertained that the captain and crew of a ship, returning from New South Wales with convicts, had been overpowered, plundered and murdered, with the exception of the mate, who most miraculously escaped. Nothing further ever transpired.

“Is discretion one of the cardinal virtues?” asked a young lady of Mr. Northcote. “No, madam, it is all of them,” was his reply. If we had discretion at all times, we should never do wrong. Oh! how much repentance would be saved, if we had but discretion to employ presence of mind!

THURLUGH, THE MILESIAN.

Continued from p. 357.

CHAPTER V.

Having enjoyed the luxury of a happy night's repose, calmed by fatigue, and seasoned by sorrow, our hero met his host, the next morning, at the breakfast table, whence they adjourned to the study.

Having lighted upon a copy of the "*Hibernia parata*," in which is given an account of the confiscation of some predecessors of his family, during the administration of the President Carew, with the acts of heroism which they achieved before they were finally despoiled, his countenance betrayed symptoms of inward uneasiness, and bespoke but too plainly an interest in the narrative.

It suggested itself instantly to the good pastor's circumspection, that the curiosity which had been excited by the sagacious insight of his man "John," might now be gratified without any visitation of those delicate fears which had repressed its first outbreak. Placing himself beside him, therefore, with an air of frank complacency, he casts an eye at the passage which seemed to have arrested the student's notice, and observing its purport to have been an exposition of the inducement by which the great Earl of Clan-care or Mac Carthy-More, as he was more generally denominated, had been impelled to relinquish his princely chains, and the imposing accompaniments of titled vassalage, to plunge into the vortex of an unequal competition, and subject himself to the stigma of a refractory rebel—"hard times, my young friend," said he, "wore those, and such as we have reason to rejoice that we have not been allotted to." "True, sir," replied Thurlough; "yet I cannot but think, after all, the present which we witness, are to some more severe. War, I admit you, no longer desolates our fields, nor exercises those atrocities in which it loves to fatten; but the dire consequences of the epoch show their effects in the descendants of the sufferers, uncheered by any consciousness of having had share in the scenes, or in those contingencies of battle which would have given another colour to their fate; nor, finally, that though their fortune was to fall, they had embarked therein of choice, and with the inward sunshine in prospect, and consolation in retrospect, of having done so at the call of their country's liberties."

"You, surely, do not mean to say, that love of country, however strong, and sense of oppression, however indignant, could justify a recurrence to treasonable defiance on the hope of exemption therefrom; when, too, the probabilities were so obviously in the foreground, and the issue, in such circumstances, more calamitous tenfold?"

"As to *treason*, sir, I would disdain the word, it being one which, obnoxious in itself, must entail odium upon every measure upon which it is brought to bear. But ideas differ as to what constitutes the *act*; and while I view it in the light in which my judgment presents it, I may be permitted to withhold my assent from the necessity of your deductions. For the thing itself, whether in essence or in name, I hope no one entertains a more just aversion than I do; but, certainly, when an umpire is invited to determine a quarrel between two contenders, either to further the aggressor or to redress the aggrieved, and when, the casualties of events favouring the left-handedness of arbitration, he loses sight of the sanctity of his original compact, and is blind to all dictates save those of selfish promotion, I see no reason, for my part, why the disputants should not join in one effort of nationality, and eject the common enemy from a post he had usurped. If, then, I be correct in my estimate of the grounds of the opposition which

our forefathers offered to the tranquillity of the English settlement under the reign of Queen Elizabeth, and at other intervals occasionally, before and since, I do not conceive that any regard to cowardly succumbence, or any terrific alarms about scars, musketry, and swords, could exculpate them in the eyes of a sensitive and noble people, if—*while it was yet time, and while the intruder's pretensions did not amount to prescription*—they did not brace themselves to that struggle which their country demanded, and drown all minor calculations in the vindication of invincibility.”

“My young patriot, my own love for Ireland yields not to that of any of her more favoured sons, though the colour of my ‘cloth,’ and the character of my avocation, preclude my embarking on that troubled sea of which I have been a spectator for many a weary year. But, with all my ‘*amor patriæ*’ I cannot bring myself to acquiesce in the accuracy of the assertion, of its having never been conquered, more especially when the conviction forces itself into notice, that ere England was ever known to us in any other light than as a field of booty, the Danes had swayed their sceptre over our ill-fated land; and that, again, ere those barbarians had effaced our institutions, and polluted our altars by their sacrilegious hands, the Milesians had ousted the power of a previous dynasty, and they again another more antecedent. View it, therefore, as you may, you will find that our island, like most others, has been constantly changing masters, subject to one to-day, to another to-morrow, and, *if thus constantly alternating and passing into new hands, then is the base removed from the fabric of invincibility which you were erecting.*”

“If, most undoubtedly—but if not, as undoubtedly is my foundation secure, and I undertake, with deference, to negative the condition. That Ireland, then, has been ‘constantly passing into new hands,’ I am borne out by authorities in unequivocally denying. The Danes, it must be admitted, had obtained footing for a time amongst us—and deeply did our vallies groan under their lash—but as to proprietary, they never approached it even in a dream, content with the toleration of a sea-coast residence, where they prosecuted their profession of traffic and of spoil. In this single character of *freebooters* and *common robbers*, did this people ever present themselves within the limits of our shores; or if their ambition took flight in quest of a higher name, it extended only to the erection of a subordinate principality, more suitably designated as a den of thieves, and which the dissensions of the native kings had given them but too much assistance to establish. But when at length the virtue of the Milesian nobles sprung awake from its lethargy, and when rallying at the call, and led on by the auspices of the immortal Brien, they consented to sacrifice their private feuds to the manes of their fathers and to the groans of their country, the glorious theatre of Clontarf, and the victory there effected, regenerated the hopes that had already well nigh learned to droop, and restored the purity of the national escutcheon. The English, shortly after, by the vicissitudes of fate, having crept into possession of a certain territory, called the “Pale”—brought about, as in the preceding instance, by our own internal bickerings, aided by our weakness after the recently expelled scourge—improved upon the policy which their predecessors had adopted, and blew the coals of dissension to an almost inextinguishable conflagration. But although thus admitted to a lodgement in the land, they never presumed to the honour of being called its kings, until the Irish themselves, in a deplorable hour of forgetfulness, bestowed it upon them of their own free accord*.”

“Conceding all you have affirmed, you must acknowledge, at all events, that a regular transfer of the country took place by the defeat of the Irish on the banks of the Boyne, by William’s troops; or, if not even then, by the subsequent surrender of the city of Limerick.”

* This took place in the reign of Henry VI., before whose time the English monarchs, from their first connexion with Ireland, were addressed, in reference to the latter, by the title only of lords.

"The Irish, sir, I maintain, were never defeated by William's troops; but when their desperate devotion to deposed legitimacy had blinded them to every consideration which personal prudence would sanction the issue, you will ascertain by consulting the chronicles of the period, was not determined by the valour or superior discipline of the enemy, but by the mistaken clemency of the individual whose cause we had espoused, in deprecating our onset from his 'English subjects.' The exclamation of the Irish themselves, after the engagement was over, viz., that 'if the generals were changed they were ready to fight the battle over again,' is the best proof that could be wanted of their not having brooked to any overthrow, while the disgust with which they resented the pusillanimity, or rather the criminal partiality of James, is eternized in letters by the indelible 'Shamusa-Coca.' As to the treaty of Limerick, I do not conceive that its articles, which were unblushingly disregarded on one side, should be at all obligatory off the other, any more than I could allow that the original bargain made between Henry II. and a part of this nation, could deserve the softening denomination of the conquest of the whole."

"Well, surely, you will not deny that the *Milesians* had seized this soil by right of arms and conquest, from an earlier colony?"

"I fear, sir, that by *Milesians* you and I will not understand one and the same race. If by such you would intimate the mass of the people who occupied this island immediately before the English descent, then, I beg to say, you undoubtedly err—a mistake which has been fostered by the ignorance of our historians, as well as by the degeneracy of our bards, wishing to flatter the vanity of the ascendant powers by ascribing to them the lustre of the Tuath-de-Danaan predecessors. *Milesian* was but a cognomen which those Tuath-de-Danaans had originated, descriptive of one department of their feudal institutes, the *military*; which last word, be it remarked, whether in its English or Latin garb, is but a direct emanation from the Irish root. Tuath-de-Danaans was the name in which they collectively exulted, as distinguishing them, by way of eminence, as a sacerdotal brotherhood. The *Scythians** are the persons whom you contemplate as the Milesians, and whom you would thus confound in identity with the glorious Tuath-de-Danaans. They, it is certain, had wrested the isle from the Tuath-de-Danaans, and are the only persons whom I will allow to have ever conquered it at all: nor will its character for invincibility lose any thing by this concession, when we remember the length of their tenure, amounting, at this moment, to upwards of three thousand years: and as to the Tuath-de-Danaans whom they deposed, they were so assimilated in language and in manners with themselves, differing only in the forms of their religious ceremonial, that they easily incorporated into one kindred proprietary, the sovereignty alone being transferred, and distinct offices assigned to each, according to the qualifications of the respective parties."

"Why," says the "gude" man, overcome at last by his young disputant's argumentation, "you are a most intrepid advocate for the virginity of our island; nor can I divest myself of the opinion, that your oratory is somewhat whetted by the recollection of the losses of some who have gone before you. Will you then be offended if I confess to you my great desire to know whom I have the honour of addressing as my guest?"

Alas! he knew not what a load of grief sat brooding all this while upon Thurlogh's breast: though he pleaded so energetically the cause of his country, he felt himself distracted by a tumult of agitations, without knowing which way to determine. In this dilemma, a sunnons from an anxious bridegroom for the clerical services of his host, for the present relieved his embarrassment.

* These were the followers of Heber and Heremon, and on gaining possession of the isle, changed its name from Irin, or Erin, to Scotia.

CHAPTER VI.

The swain whose importunities had hurried off the clergyman to seal that knot which civilization has adopted as the compact of wedded life, and which the Messiah himself had once sanctioned by his presence, and even administered to the hilarity of the company on the occasion, was the son of a commoner who lived at some distance from a wealthy and noble lord, yet separated less of the interval of space than by those barriers of etiquette behind which the shallow and the imbecile ever love to take shelter as the most impregnable outposts of ignorance and of vice. In no one case that could be adduced has this truism been more exemplified than in the following, which I now record.

While young and capable of participating in generalities, Lord Portleck himself was gay, affable, and hospitable. A captivating exterior, joined to the consideration of exalted rank, gained a ready credence, amongst that sex whose smiles he wished to court, to the impeccability of a character thus eminently favoured; while the witchery of his manner and the plausibility of his address, led the world at large to believe that his frankness was but the mirror of inward rectitude and truth. Every door flew open at the recognition of his knock, every drawing-room was ready to greet him with a welcome.

It was not long, however, before the poison of his seductiveness began to insinuate itself with extensive sway into the susceptible bosoms of his fair associates; and the quick perception of his glance was not backward in giving him intimation whenever such an impression was but once conceived.

The Rubicon crossed, and the guards of prudence disarmed, the Lothario never failed to improve the feeling to his worst designs; and even when stern morality and unbending principle interposed, the lubricity of his tongue and the varnish of his diction, would overrule all qualms, and conciliate acquiescence to some affinity with virtue.

With those recommendations it would be endless to enumerate the hapless victims that fell within his snares. Neither the young nor the middle-aged, the maid, wife, or widow, were secured from his attack; so that the result was, what unfortunately his experience had but too much warranted, a conviction, as regarded him, as to the universality of the weakness of the female world, or, in other words, that no woman could be proof against the artillery of love.

Thus predisposed for suspicion, it will readily be believed, that when superannuated by age and satiated by gratification, it became his turn at last, to look within his own walls. The shadows which haunted his guilty imagination, and the doubts that pursued him, were an incessant source of disquiet, but particularly to be lamented as inflicting their severity upon his own family.

Oh! and he had such an interesting and charming family!

Five lovely daughters as ever graced a throne, or tripped with maiden buoyancy across the emerald freshness of their native valleys, lived or rather existed within the precincts of an old castle, immured like so many Danaës, from all intercourse with man, owing to the illiberal apprehensions of their profligate father.

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

It was so here. Nineteen years of lonely solitude had passed over the eldest girl, before her eye was allowed to feast itself with the scintillations of that homage, which the attractions of beauty never fail to draw forth from the discernings of our sex, or her bosom glowed with the mutuality of attachment, whatever she may have by instinct imagined, or by anticipation prefigured to herself. In short no male biped, in the shape of a man, whether as visitor or even as attendant, was admitted within the hall—alf

business was transacted by female servants, and all messages communicated by such alone.

Numerous were the stratagems which adventurers had devised to storm the receptacle of so many buried enchantments.

I have heard, it is true, of a "bold colonel of dragoons," who filled also a distinguished station in the deliberations of our senate, having been so determined upon a siege, as to lodge his encampment within a few yards of the castle gate; but his gallantry soon listened to the whisperings of despair, and he relinquished a treasure which could be won only by perseverance.

Of more abiding faith and of firmer purpose, though immatured in life and inexperienced in its tactics, did the present votary of happiness enlist his name amongst the host of suitors; and, aware of the difficulties against which he had to contend, he betook himself to an artifice which has been often found successful, where more pompous negotiations had failed. He won to his confidence one of the serving girls of the castle, and, by her instrumentality, when the keeper's watchfulness was lulled to sleep, he gained access to the chamber of his idolized recluse, whence after some delay, and under the intoxicating influence of joy, he makes his triumphant exit, rewarded with the possession of that inestimable jewel for which he had long secretly sighed, and for which, too, he had scarcely permitted himself the very instant before, to entertain the most distant expectation!

It was, to legalise the union of this fugitive pair, that the priest was hurried off from his conversation with Thurlogh in the reading room; and the sensation which the occurrence had excited in the neighbourhood, from the associations connected with the history of the heroine, is my only apology for inserting notice of it here, and thereby disturbing the thread of our subject.

As for the priest himself, the penalty which the very act had rendered him liable to, in point of law, for celebrating a marriage between two individuals, of whom one belonged to a communion different from his own, was the least of the reflections, which cast their shadow across his mind, and embittered the satisfaction he would otherwise have enjoyed. He was not a morose and unsocial Timon, who, disgusted himself with the gaieties and amusements of this world, could not bear to see another "butterflying it" in the sunbeams. Though he had receded from life, at least the noisy and fashionable portion thereof, he had by no means abandoned his regard for its welfare; and as the reader, perhaps, by this time, is somewhat interested in his identity, I shall relieve his suspense by explaining that he was neither more nor less than the self-same Mr. Cornelius O'Sullivan with whom our first page has been graced.

CHAPTER VII.

The sun had just descended below the horizon, when as this amiable divine "hied him" home from Hymen's altar, he was overtaken by a despatch from a very dear friend and neighbour of his, the proprietor of the adjoining estate, to say that as he wished for the pleasure of his "reverence's" company on the following evening, and did not choose to expose him to the inclemency of a winter's night, he would himself go and take "pot luck" with him at the parsonage, if happily not inconvenient.

A more gratifying announcement could scarcely have been imagined. The deponent was one of those men, who after a long sojourn in life, and a philosophical observation of its inconsistencies, held all the glitter of fashion, and the pageantry of court, very cheap indeed, compared with one moment of social edification with a rational and congenial gossip.

Such a relation was he ever sure to find in O'Sullivan, whose drooping

energies, now on the verge of the grave, made him cling with the more tenacity to this keystone of his attachment—that they had known each other long, and buffeted the surges of adversity together since their first entrance upon the world.

No peculiar traits, no striking singularities gave distinction to the character, which now open to our view. His was a steady and uniform course, unmarked by those incidents, which, however they may serve us to read of, or to conceive in anticipation, are by no means so pleasant when called upon ourselves to take a part therein, and experience the often-agonizing pangs that attend their realities.

High spirited by nature, and with a mind attached to the very pinnacle of heroism, it yet was O'Neil's good fortune in times of trouble and excitement to escape the contagion of those plausibilities which seduced and ruined so many others. Often and often in the exuberance of his aspiring hopes would O'Sullivan depict to him, as they walked together when boys, during the intervals of their school-hours, the ideal charms of that warfare in which he had himself soon embarked, and to which he would give worlds if he could convert his friend. But all would not do,—O'Neil was resolved to pursue the "even tenour" of his own way, without diverging therefrom, one iota, to the right or to the left; nor, in the whole retrospection of his tranquil career, had he ever reason, whether as regarded the issue of the above enterprise, or his actual avocations, to regret his election.

A peaceful abode, a calm conscience, and a moderate sufficiency of this world's goods, greeted him on his first outset on the ocean of life. Now that his bark had well-nigh landed him at his destination, he had the happiness to feel that his little capital had accumulated at least one hundred-fold in the interim, and that, in the silent progress of his thriving road, he had never been necessitated from its demands to make an orphan cry, a father sigh, or a widow mourn.

But his industry and his sobriety were crowned by heaven with higher blessings. Seven generous youths, the pride of their sire and the delight of their mother, illumined like so many stars, the evening of his existence; while the wife herself the perfection of all his earthly bliss, presided, like the moon, in the glory of her effulgence, giving a stamp and a determination to the various minute particulars contributory to their lustre.

Commerce was the walk to which O'Neil had resorted for the attainment of that independence which he now enjoyed. The convulsions of his country held out to him no temptations for individual aggrandisement in any one shape; nor again did he repine, from any patriotic malaria, at the infliction of miseries which he could not cure; but, leaving angry discussions to casuists and to politicians, and satisfied that Ireland's wrongs would ultimately be righted at the hands of that Great Dispenser, who thought fit, for the present, to pour upon it the vial of his loving wrath, he applied the resources of his talents to the interests of his profession, and was rewarded by the prosperity which attended his path, and the inward sunshine which lighted his recollections.

Of these the one which fastened with most adhesion to his fancy, and shed a radiance of hilarity over the infirmities of his declining years, was the auspicious juncture which first introduced him to the notice of his "better half."

It was on a May morning, as he strolled beyond the environs of the city of Antwerp, the scene of the late conflict between the Dutch and the French, and where he had arrived on business but the evening before, that he observed a young lady, apparently about the age of sixteen, collecting flowers in a shrubbery, which fronted a magnificent palace, separated by the above only from the common pathway.

As the lady happened to be near the entrance, and the door, at the moment, stood ajar, he could not resist the temptation of approaching nearer to an object so attractive, meaning no wrong, and emboldened by

that quality, in which an Irishman is seldom wanting,—I mean, “modest assurance”—he determines to exchange civilities, and, if he failed in eliciting any verbal return, to console himself, at all events, by the expression of a look.

In truth he did not know, nor allow himself time to analyse, what the prevailing ingredient was which influenced him in the resolution. But of this his conviction was complete, that it must have been something more than earthly, which, contrary to his usual habits, and the cool deliberativeness of his constitution, could so upset the mechanism of his “inner man,” as to render amiable in his eyes a step, which he could not before have so much as contemplated, without identifying it with rashness, or a rude infringement upon the rules of society. It was love! love, all-powerful!—all-transforming!

Under the guidance of this divinity, as his left hand pushed open the gateway, and his right laid hold of one of the marble pillars to sustain his stooping posture, he gazed for an instant in a reverie of admiration; when rousing from his trance, at the sudden inclination of the young lady’s head, he made a virtue of necessity, and in accounting for his intrusion, was furnished with a pretext for addressing her.

“Madam,” says he, “may I, with submission, ask what is the distance from here to town? I have strayed out from my hotel to take a mouthful of the country air before breakfast; but so ignorant am I of these localities, that I fear, if I prolong my excursion, I shall not be back again in any reasonable time.”

“Three miles, sir,” replied the young lady, with an air which bespoke at once a conciliatory disposition, and an unaffected self-possession.

Disappointed at this brevity, which, passing over all et ceteras, confined itself solely to the information which he sought, O’Neil could not dissimble an evidence of some embarrassment, at which the fair one feelingly touched, added—

“As to the rest, sir, you must yourself be the best judge of your own convenience. Nor do I suppose you can be at any loss to decide whether or not a continuation of your walk would interfere with other plans, as by a reference to your watch you may easily learn how long you have been coming out thus far.”

“But what, if I should not have noted the hour at which I started?—or if, having done so there, I should have neglected it here?—having become so absent on my approach as to lose sight of every thing except *flowers*, distracted in my admiration of Nature’s work, seeing the loveliest of the *animate* paying homage to the loveliest of the *inanimate* creation.”

“You are from Ireland, I presume?”

“I have the honour to be from that country:—but depressed and now inconsiderable though she be as a nation, her sons are not insensible to the influences which taste imparts, nor deterred by any misgivings of misinterpreted faith, from the avowal of those emotions which actuate their preference.”

“Evidently. But these preferences would seem very hastily formed?”

“And not the less correctly, I should hope, on that account, nor yet the less sincerely? Our own existence in this world is at least, very short; and would it not be folly to waste years in deliberating as to the pursuit of that object upon which our affections may have been riveted, when a few lapses of duration may either remove us altogether from this stage, make the idol of our own longings cease any longer to be attractive—or incapacitate us for its relish, though all its charms may remain.”

“My remark, sir, was not intended as any slight upon your country, which, however much it may be now deteriorated by political considerations, stands high in the records of chivalry and of valour: but the strain in which you have indulged, to the purport of which I could but be sensible, recalled to my memory all I had heard and all I had read respecting the

gallantry of Irishmen, and led me to identify you with some scion of that celebrated people—and, now, good bye.”

So saying, she darted towards the vestibule of the mansion, having first made a gentle courtesy, at parting, to the stranger.

For a moment O’Neil stood petrified and chained to his position, not knowing what to do, until, at length, feeling the delicacy of the situation in which he was placed, and the still greater delicacy of that in which he had, well nigh, placed the young lady, he determined to render the only atonement that was now in his power,—and that was to disappear at once. Every feeling was satisfied, so far as regarded *her* forgiveness: *his* national sensibilities were also appeased; the only thing, therefore, that now remained was to follow up, by good management, what accident had so much facilitated, and win the heart of the fair one or perish in the design.

To this end two modes of introduction vied with each other for preference within his mind. One was by subordinate instrumentality; the other an ingenuous presentation of himself, in propria persona, to explain particulars in the absence of the usual preliminaries. We need not hesitate as to which course he took. His generous disposition disdaining every thing ignoble, adopted instinctively the straight forward alternative.

One very necessary point, however, must first be established—the name of the individual—whether also she was daughter to the proprietor of the habitation into which she had entered; with various other items of minuteness requisite in such an enterprise.

A reference to the inmates of the neighbouring lodge informed him on those several points; and then in the dizziness of doubt and of hope, and with a brain concocting a thousand chimerical speculations, he found himself returned to his long-forgotten meal, but at an hour more seasonable for dinner than for breakfast.

After a hasty repast he threw himself lolling upon his couch, and in the calmness of the moment began seriously to consider whether he might not yet succeed in ejecting the little restless god who had usurped such absolute dominion over his whole manhood. He called to his aid the occupations of his diversified calling—bethought himself of the missions which he had to execute—the thousand correspondences to which he had to attend—and the imperative urgencies of his limited furlough. Then he would wander back to the exemption from cares and incumbrances with which he had hitherto transported himself from climate to climate, and contrast with it in fancy the weariness of the exchange, if obliged to surrender all this independence and single security for the onerous responsibility of a wedded state. But in vain—the loneliness of celibacy he could not now separate from the nausea of disgust; while the punctuality of trade appeared to him only as the trammels of servitude.

As a *dernier resort*, and when all the other devices of his invention, to a bosom agitated by the throes of passion had failed, he magnified to his mind’s eye the probable impossibility of gaining access to, much more of succeeding with this enchantress, who by the combined influence of mind and of form, without any visible exercise of magic or of spell, had, in an instant, so metamorphosed and revolutionized his inclination, as to make him now dislike what a little while ago he had of choice, followed—and to sigh for that on which he had heretofore felicitated himself on being released and free. But of all the expedients of his prolific soul, this, although the most specious, was really the most futile; for his aspiring temper, unaccustomed to discomfiture, laughed to scorn the little impediments by which his ardour might be obstructed; and instead of being damped by the chillness which opposition should produce, only reverted to the charge with invigorated zeal, and a renovated strength for perseverance.

All proved too late, how force to folly turns,
When ruthless love within the bosom burns.

(To be Continued.)

THE SCOT AND THE RED CROSS KNIGHT.

"Advancing alone from the midst of his little band, he with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had greatly harassed the retreat of the Scots."—LIFE OF SIR WILLIAM WALLACE.

At Callender, pursued
By foes in deadly feud,
The little band of patriots stood ;
Quoth their chief, " By this hand
My tried and trusty brand
Shall drink yon haughty Templar's blood.

" Then advance not your spears,
For the Wallace ne'er fears
To encounter with mortal man ;
By the cross on his breast,
I will strike down his crest,
Or he shall win mine, if he can."

Without buckler or lance,
Did their leader advance,
His two-handed sword fiercely waving ;
" Thy false heart, Red Cross Knight,
I will give to the kite,
That long for thy blood hath been craving."

The proud Templar, Sir Brian,
His gauntlet of iron
Threw down, and thus Wallace address :
" With this arm, thou false knight,
I will slay thee in fight,
And dismiss thy dark soul to its rest.

" Thou hast braved the tried brand,
That in Palestine's land
Laid the hope of the Saracens low ;
" For false slave as thou art,
I will tread on thy heart,
And thy head as a trophy bestow.

" Be this blow thy reward ;"
It was foil'd by his guard,
As on Wallace the knight rush'd upon ;
Who then changing his ground,
Like lightning wheel'd round,
And one blow from his tried blade laid on.

In its fearful descent,
 Through his shoulder it went
 And came through the right side again ;
 The vain Templar, Le Jay,
 With one groan breathless lay,
 Head, trunk rolling led on the plain.
 When his band saw him fall,
 Coward fear seized them all,
 The Southernns retreated in flight ;
 For few knights there were,
 Who for life ever dare,
 Cross swords with the Wallace in fight.

PILGRIM.

MISCELLANEOUS.

October 16.—Both houses of parliament were destroyed by fire ; but such has been the alacrity and perseverance of the builders employed, that there is every prospect of their temporary re-erection for the despatch of business by the middle of February.

October 29.—The Earl of Durham was this day entertained by the Lord Provost and merchants of Glasgow in a most distinguished manner : upwards of 1500 persons were present. The arrangements vied with the late memorable entertainment given by the City of Edinburgh to Lord Grey.

November 13.—The Melbourne ministry was this day most unexpectedly broken up by the king, and the Duke of Wellington was called in to his majesty's councils, who deferred any arrangements until the arrival of Sir Robert Peel from the Continent, whither Mr. Hudson, the queen's messenger, was immediately despatched to command the attendance of the right honourable baronet.

December 13.—Sir Robert Peel arrived and accepted, office.

As far as the public papers announce, the following is the probable list of the present cabinet contrasted with that under Lord Melbourne.

<i>Present.</i>	<i>Office.</i>	<i>Late.</i>
Sir Robert Peel	First Ld. of Treasury	Lord Melbourne.
Ditto	Cham. of Exchequer	Lord Althorp.
Lord Lyndhurst	Lord Chancellor	Lord Brougham.
Earl of Rosslyn	Lord President	Marquis of Lansdowne.
Lord Wharnclyffe	Lord Privy Seal	Earl of Mulgrave.
Duke of Wellington	Foreign Secretary	Lord Palmerston.
Lord Aberdeen	Colonial Secretary	Mr. Spring Rice.
Mr. Goulburn	Home Secretary	Lord Duncannon.
Mr. A. Baring	Pres. Board of Trade	Mr. P. Thompson.
Earl de Grey	First Ld. of Admiralty	Lord Auckland.
Lord Ellenborough	Pres. Bd. of Control	Mr. C. Grant.
Mr. Herries	Secretary at War	Mr. Ellice.
Sir W. Knatchbull	Paymaster of Forces	Lord John Russell.
Sir Henry Hardinge	Secretary for Ireland	Mr. Littleton.
Sir George Murray	Master-gen. of Ord.	Sir J. Kempt.
Sir Edward Sugden	Ld. Chan. of Ireland	Lord Plunkett.
Mr. F. Pollock	Attorney-general	Sir John Campbell.
Mr. Follett	Solicitor-general	Mr. Rolfe.

It is confidently expected that the parliament will be dissolved, and the new writs issued forthwith.

December 1.—MARRIAGE OF THE QUEEN OF PORTUGAL BY PROXY.—The day was ushered in by discharges of cannon from the batteries and ships of war; the ringing of bells and the martial music of numerous corps of troops; volunteers and national guards parading and lining the streets from the Palace of Necessidades to the Cathedral.

Her majesty was dressed in white satin, and wore a diadem of diamonds, with wreaths of emeralds in her beautiful head of hair. She looked in high spirits—smiled satisfaction and triumph to all around. Flowers were showered upon her carriage from every balcony and window she passed. The sides of the houses were hung with silks of every colour of the rainbow; handkerchiefs were waved by ladies without number; all hats were off and whirled in the air, and the shouts of "*Vivas*" were really deafening, so that it was difficult to manage the mettlesome steeds.

The Patriarch performed the religious ceremony with truly royal and imposing pomp, and it was four o'clock in the afternoon before her majesty returned in the same manner, amidst every blessing and demonstration of affection from the inhabitants of Lisbon. In the evening, the town and shipping were brilliantly illuminated. The theatre of St. Carlos was crowded to suffocation, though her majesty did not honour it with her presence, as many expected, and during the whole night, bands of military music seranaded in the squares and streets, accompanied by great crowds shouting "*Vivas*."

The queen is happy in being united to the object of her affection—a blessing seldom falling to the lot of royalty; but having a will of her own, she declared that, *conte qu'il conte*, she would never marry any other prince. She was so gratified at M. de Bayard bringing the treaty of marriage from Munich, with powers of proxy to the Duke of Terceira, that she presented M. Bayard with a snuff-box set with brilliants, said to be worth twenty or thirty contos.

WEST INDIES.—The accounts from Dominica represent the colony as almost totally destroyed by a hurricane. The governor had issued the usual proclamation on such occasions, and declared the ports of the island open and duty-free to all vessels for six months, as a means of procuring supplies expeditiously for the service of the island. A very impressive letter had been addressed by one of the principal inhabitants to Mr. Spring Rice, as head of the Colonial-office, respecting the peculiar and melancholy position in which the inhabitants were placed, pointing out the calamities the colony has suffered during the last half century, and affirming, that unless the mother country renders immediate and effectual assistance, the colonists must perish, as they have no resources from whence they can procure means to purchase even the necessities of life for their labourers and families. In many parts of England, subscriptions are raising to relieve the sufferers.

The accounts from the different islands are contradictory with respect to the conduct of the apprentices under the new regulations; time, we trust, however, will enable the authorities and the disaffected to settle their differences.

REVIEW OF LITERATURE, THE DRAMA, &c.

The Hebrew Review.—¹Hebrew literature, with a few honourable exceptions, has hitherto remained a dead letter among the literati of Europe; and the Rabbinical writings, invaluable as commentaries upon the books of the Old Testament, have been lost to the biblical scholar. The Review before us enters philosophically into the peculiarities of the language:—copious translations of the Talmud and learned authors of the Jews are given without comment; so that all expression of private opinion that might by possibility lead to controversy is avoided. From the talent, industry and research displayed by its conductors, we doubt not of its success. It has our best wishes.

The Keepsake for 1835. Longman.—This aristocratic little volume, perhaps the most elegant of the annuals, bears honourable witness of the talent of its noble contributors,—amongst whom we recognise with pleasure our old acquaintances Lord Morpeth, Lord Newark, the Countess of Blessington, the Hon. Mrs. Norton, and Archdeacon Spencer; all of them are known in the literary world, and appreciated as successful writers. In a bouquet of sweets, it is difficult to select the choicest flower: we are divided in our judgment between Lady Blessington's Stanzas and the reverend Archdeacon's Hymn of Creation and Redemption: the latter partakes in its character of the Hebrew Melodies. The illustrations are of extreme eloquence and beauty, highly honourable to the progress of the arts in this country. It is a wreath of the choicest flowers, gracefully twined together.

Chances and Changes, by the Author of Six Weeks on the Loire. Saunders and Otley.—We have derived much gratification from the perusal of these elegant sketches of real life—for such in truth may they be designated. Beneath the descriptive pen of the author the hills and vallies bloom, and stand in bold relief before us; and those incidents which the observer may find in the circles of domestic life, which the philosopher speculates upon, and the unthinking passes with indifference, are so amusingly depicted, that without being highly wrought, the imagination is pleasingly interested through a well told tale of three volumes. As a composition, the work approaches in purity to the style of the celebrated Miss Austin, whom the author has evidently taken as a model. We dismiss it with our best commendation, and heartily recommend it to the public.

Sayings and Doings in America.—Brother Jonathan is dreadfully afraid at being deemed a “parvenu” by the elder branch of his family. Mrs. Trollope's flights of imagination annoyed him amazingly; and the author of the above has, in a series of fairly written tales and conversations, endeavoured to soothe his irritated vanity. They present a favourable, but not overcharged portrait of American manners; possess considerable interest, with here and there touches of humour. As a mild corrective, the Americans will peruse them with satisfaction, and the English reader obtain juster views than many other authors have afforded him.

Hints relating to Emigrants and Emigration. Smith and Elder.—This little pamphlet contains much useful advice to those who are about

to locate themselves in New South Wales. The soil, the best situations—agricultural advantages and difficulties—are impartially displayed. The rank of the author, that of professor in the Australian College, is a sufficient guarantee for the correctness of his information, and the integrity with which he has performed his task. No emigrant should be without it: he will find it a guide and counsellor. The table of wages, &c. is most important, and will serve, we should think, to regulate many who are disposed to emigrate.

Moubray on the Breeding and Rearing of Domestic Poultry. Sherwood, Gilbert, and Piper.—The author has in an amusing volume conveyed much practical information: his work is equally valuable to the naturalist and farmer. The most approved methods of breeding and rearing poultry and cattle, both for domestic and ornamental purposes, are ably discussed: careful instructions for the management of the dairy and aviary given. It has already reached its seventh edition, and doubtless will find a place on the shelves of every agriculturist and poultry rearer.

The Practical Elocutionist, by Alexander Bell. Sherwood, Gilbert, and Piper.—We anticipate that the exceedingly clever work of Mr. Bell will supersede the old dull routine of school elocution. A graceful and correct mode of delivering our sentiments is one of the characteristics of a well-informed mind, and by care may be attained by all who do not labour under a peculiar visitation of nature. The selections display a cultivated taste, and intimate acquaintance with the standard literature of our country. Some of the pulpit extracts are of peculiar beauty, and calculated to impress upon the youthful mind a strong sense of religion.

The Horse, by John Lawrence.—The humorous preface that heralds the second edition of this useful book, inclined us beforehand to judge most favourably of the author. Upon perusal we have not been disappointed: the character of the horse, the indigenous breed, and the various attempts made to improve it, both in ancient and modern times, are well discussed: all that can interest the veterinary surgeon and sporting gentleman, from the management of the breeding stud, the breaking of the colt, shoeing, the diseases to which this noble animal is subject, the arrangement of the stable, to the management of the animal in the field, are ably treated on. The whole history, physical and philosophical, of the horse, is contained in this little volume. No gentleman, or veterinary surgeon, should be without it.

Tales of a Physician, by W. H. Harrison. Henry Washbourne.—The author has evidently read much and thought more; the tales before us betray an intimate acquaintance with that mystery the human heart; passion—feeling, and incident, are admirably blended. We dismiss them with our best commendation.

The present state of Aural Surgery, by W. Wright, Esq. Hurst, St. Paul's Church Yard.—There is no employment so honourable to the human character as that which aims at alleviating the misfortunes of our fellow-creatures. The author has in a familiar manner written upon the causes and treatment of diseases of the ear and of deafness; he has had much experience: there is much research, an evident acquaintance with the methods of treating these diseases in the most celebrated schools of surgery, and an earnest desire to render his work useful apparent, throughout the undertaking.

An easy Introduction to Short-hand. Henry Washbourn.—Short-hand is to writing what the invention of logarithms were to arithmetic. The great difficulty in most systems has hitherto been a want of perspicuity: in the essay before us that difficulty has been carefully avoided. The system before us is so simple and clear, that with a little industry and attention, persons even of ordinary capacity cannot fail to attain a knowledge of this useful art.

The British Medical Almanack. Sherwood, Gilbert, and Piper.—In a little shilling pamphlet we find compressed much useful information: astronomical tables, correctly calculated; births, deaths, and principal works of eminent medical authors: a general table of the Universities of the United Kingdom: a very copious reference to the medical schools, private and public, hours of attendance, and much miscellaneous information; a list of military and naval medical officers; in short, much that is likely to interest the profession. It is without comparison the most scientific and best arranged Almanack of the year that has reached us. There is also a correct and well executed plate of the new Westminster Hospital. But the opening "address" is what has most forcibly struck us by its reasoning; there is a correctness in the style which is amply borne out by the truth which pervades it.

The Town and Country Gentleman's Almanack. Sherwood, Gilbert, and Piper.—This Almanack is an excellent compendium of rural, general and commercial information, and will prove particularly useful to the gentleman, while to the farmer and the industrial class it will serve as a *valde* *meccum* of reference.

THE DRAMA.

DRURY LANE AND COVENT GARDEN.—Since our last number Mr. Denvil has been tried by another test—the personation of *Othello*. In *Manfred* he had the aid of an original character, in which no comparison could be drawn, and whose peculiar metaphysics were not generally understood: even with these advantages—and the critic must acknowledge that they were great—his efforts were eclipsed by the genius of Mr. G. Bennett, who in the spirit of—we scarcely know how to name it, the part having been compounded of so many characters—produced an effect from the calm, passionless tone in which he gave the few passages allotted to him, that delighted the audience, and even in the last scene more than divided the interest with *Manfred*. Still as the drama was not one of general interest, the public waited for a more decided opportunity ere they gave final judgment. That opportunity was afforded them, by the representation of *Othello*. The jealous Moor is so perfectly identified with the English stage, has been so exquisitely portrayed by the great actors who, like *Banquo's* issue, have since passed away—that its keeping, its very light and shade, are familiar even to the commonly informed portion of the audience. The early scenes of *Othello* are characterized by a proud humility—a consciousness of merit, that scorns to boast its own deservings. The address to the Senate should be given with unaffected simplicity—not with strained efforts of declamation. This was Mr. Denvil's first great error—the evident labouring for effect. The closing lines, "She loved me for the dangers I had passed, and I loved her that she did pity them," had more of the bombastic tone and inflated appeal of the mer-

cenary advocate, than the simple unsophisticated soldier pleading in the language of nature, and scarcely conscious of the beauty of the sentiment he utters.

Again, the meeting with *Desdemona* at Cyprus after the dangers of the storm, is a scene of happiness, too deep, even for the beautiful language of Shakespeare to convey, unless the feelings of the actor can embody the sentiment of the poet; he should remember that although pleasure may sometimes be boisterous, happiness is of a more placid character. Mr. Denvil's feeling was that of an excited mind, not the deep sentiment of an overflowing heart. The third act should be a chaos—but not of passion only, for jealousy and love—doubt, despair, hatred, revenge, and confidence, are finely mingled; it is a masterpiece of conception, and we regret to add, the actor's genius fell rebuked beneath it. The slight exquisite chords that display the workings of *Othello's* mind, were either slurred by violence, or too slightly struck to respond to the actor's skill.

It would be unjust to deny that amid so many opportunities for effect some few beauties were elicited, but they failed to redeem the whole, and were rendered prominent perhaps only by the dark background of defect. The best scene was the interview with *Desdemona*; it was more subdued, consequently more natural. The last scenes of the play dragged heavily, and for the first time appeared, "weary, stale, flat, and unprofitable." The fall of the curtain afforded us much relief. Mr. Vandenhoff as *Iago* reaped additional reputation. The frankness of the soldier and the subtlety of the villain were finely portrayed. One great error, perhaps the only one, was the ungraceful familiarity of his bearing. *Iago* is a soldier, and would have, no matter how unrefined his manners, the carriage of his profession. The idea of stabbing *Roderigo* with his own sword was original, and deserves our highest commendation. *Richard the Second* has since been revived for this gentleman, in which he has been miserably supported. In the earlier scenes he seemed depressed by the unfavourable circumstances under which the play was produced; eventually he rallied nobly,—the scene prior to the interview with *Bolingbroke* was nearly perfect; the unstable character, the weakness, and finer feelings of the unfortunate monarch were admirably portrayed; had the tragedy been properly produced and supported its run would have been assured; but such is the spirit of the present disgraceful management, that a thousand pounds is squandered to produce some disgusting spectacle, while Shakespeare is slurred over, or vilely neglected.

At the *Adelphi* another domestic translation, called *Agnes De Vere*, in which Mr. Yates and his wife play the interesting, has been produced. It is by Buckstone, and has been successful.—Selby, an actor we understand at the Victoria, is the author of the amusing farce of the *Unfinished Gentleman*.

The *OLYMPIC* has become the most amusing little theatre in town: Liston, Vestris, and Keeley are nightly to be seen to great advantage. From the talented manner in which trifles are produced at this theatre, the strict attention to the appointments and properties of the stage, we doubt not but the present season will prove as profitable as the preceding ones.

Captain Marryatt's delightful book of "*Jacob Faithful*" has been dramatised at the *SURREY*. *Old Tom Beazly* is exquisitely portrayed by Mr. Davidge, whose talent as an actor, if it had been properly ap-

preciated, would have placed him in a more elevated position than the dramatic world has hitherto assigned him. His representation of a peculiar class of characters are highly wrought sketches, coloured after nature. We remember nothing finer on the stage than his *old soldier*, in *One Hundred and Two*. A Mr. Bland was the representative hero of the piece, *Jacob Faithful*: it is the first time we have had an opportunity of judging with any thing like fairness of his merits. In the early scenes there was a lightness, a mirth of the heart that accorded well with our ideas of *Jacob*. The interview with *Mary*, a coquette, who half makes love to him, was the best part of his performance, and without the slightest approach to vulgarity: the half bashful impudence of the boy, who whispers in latin the supposed double entendre in his ears, was an excellent hit. A lady of the name of Stickney pleased us exceedingly by the easy natural manner in which she played *Darce Beazly*; it was a faithful sketch. Mr. C. Hill never appeared to so much advantage as in *young Tom*: the fun and lightheartedness of the early scenes were admirable.

THE BY-GONE YEAR.

I stood on the verge of a distant star,
 As night embraced the morn,
 And saw, among the worlds afar,
 A comet wheel the radiant car
 Of the new-year born;
 While suns and moons went sailing past
 Like lightning—so fast—so fast;
 With angels to the funeral
 Of the by-gone year,
 With angels to the funeral
 Of the by-gone year.

Though space seem'd like a shoreless sea,
 And the spheres as distant lights;
 I saw the myriad spirits flee
 To the bulwarks of eternity,
 And perch upon their heights;
 While every angel dropp'd a tear,
 As they laid the gray head of the year
 In the tomb, mid the burial-ground
 Of by-gone years;
 In the tomb, mid the burial-ground
 Of by-gone years.

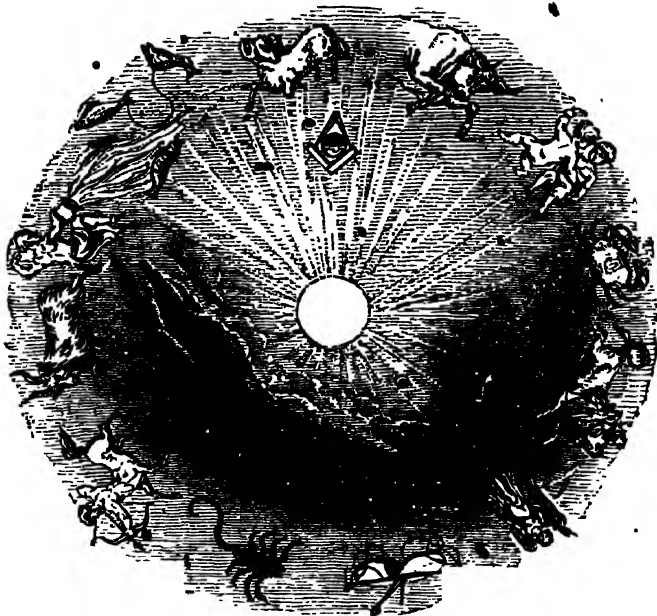
The monuments that mark'd their place
 Were the wrecks of worlds extinct;
 Beyond I saw a precipice,
 And thick as waves on ocean's face
 Ghosts hover'd o'er the brink.
 No further seem'd—a sombre cloud
 Hung over it—to shroud, to shroud
 The ocean of eternity
 And gulf of years;
 The ocean of eternity
 And gulf of years.

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Freemason

(Whatever land may own him as a son,
Or social rank invest him with its claims,)

WHOSE LEARNING AND RESEARCH

HAVE ILLUSTRATED OUR ANTIQUITIES AND MYSTERIES ;

WHOSE HEART HATH BEST DISCERNED,

THROUGH THE VEIL OF ALLEGORY AND THE SACRED SYMBOLS,

The true Holiness of Masonry

WHOSE HAND,

LIBERAL UNTO ITS MEANS,

HATH RELIEVED THE WANTS OF OTHERS,

THUS FULFILLING

THE THREE GRAND PRINCIPLES OF OUR ORDER

Brotherly Love, Relief, and Truth,

THIS VOLUME IS DESCRIBED.

